

THE
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I. — *Ecclesiastes Anglicanus : being a Treatise on the Art of Preaching, as adapted to a Church of England Congregation : contained in a series of Letters to a Young Clergyman. By the Rev. W. GRESLEY, M.A. Curate of St. Chad's, Lichfield, and late Student of Christ Church.* London : Rivingtons. 1835. 8vo. Pp. xvi. 472.

OUR views on sermons and sermon writers have been detailed at some length in our critique on Mr. Simeon's works in the three first numbers of our sixteenth volume. The subject, however, is one of great extent as well as importance, and admits continually of new illustration. It is therefore somewhat surprising that so little has been written on it in a country where this species of writing is so much cultivated, and which may more than challenge competition with every other in the world in regard to the eloquence, profundity, and doctrinal instruction of its preachers. Our Barrows, Tillotsons, Taylors, of other days,—and our Blomfields, Bensons, Dales, of the present, are only individual stars in a galaxy of sermon-writers ; and yet we are not aware that any treatise of any great weight and authority on the art has hitherto appeared in our language, except that of Claude, which is, after all, a translation, although highly enriched by the improvements of its gifted editor. Many valuable hints, it is true, may be found in the writings of various divines ; still, however, they are only hints. Mr. Bridges, in his *Christian Ministry*, has some good observations on the subject ; but he observes that “ a full discussion of its several particulars would furnish ample materials for a volume.” The volume is supplied by Mr. Gresley, with what success we shall proceed to consider. His treatise has this advantage over Claude's, that it is not adapted to, but composed for, the English pulpit ; a consideration by no means unimportant to the English student.

It seems now to be a point generally conceded, that every Clergyman ought to write his own sermons; unless, indeed, his pastoral labours be so multiplied that the thing is literally impossible. Formerly, a Clergyman was expected only by the vulgar always to write what he preached; the idea being with them that no man would possibly preach another's sermon who *could* compose his own; so that, to them, the detection of another hand in their pastor's sermon was the detection of his incompetency to teach. The absurdity of this conclusion was, of course, readily perceived by persons of better education; some of whom wandered to the opposite extreme, and were actually of opinion that it would be better for the Clergy generally to borrow. The opinion of Addison, and the practice he assigns to Sir Roger de Coverley's chaplain, are well known to our readers.* There can be no doubt that the dictum of an authority so dear to piety and to sound taste, had its weight with a proportion of our Clergy; that it reconciled the laity to borrowed sermons; and that it, in some instances, met with ready concurrence from natural indolence. It is now almost universally condemned; and perhaps the reason is, that it has been weighed in the balance of experience, and found wanting. There was, from the first, a material objection to it. Sermons, being addresses to *particular* assemblies, could never be *entirely* borrowed; and in proportion as they were borrowed, would lose their applicability. Accordingly, such of the Clergy as fashion, or indolence, or sober conscientious conviction, and modest self-distrust, led to adopt the worthy chaplain's plan, found it in strictness impracticable, and were therefore obliged to model and adapt their author; the result of which practice might be easily understood, had we not the evidence of a contemporary of Addison, for the effect of one of Tillotson's sermons thus disguised.† The fault, probably, was not in the preacher, but in the system. It was putting new cloth on an old garment. It is, indeed, extraordinary how a mind like Addison's could not perceive the absurdity of the scheme; and much more, how he could mention it with approbation. With what consummate ridicule would he have overwhelmed the statesman who should have had his speeches all drawn up ready for use in the words of the ancient orators! who should have denounced the French monarch with the Philippiques of Demosthenes, or Wharton with those of Cicero! Yet the cases differ only in degree, and even there not materially. It is true the range of the pulpit is more limited than that of the senate, but it must be limited indeed before it could be brought to accord with this supposition. What sermon was ever written that could be made to suit every congregation? And what sermon could be patched so skilfully

* Spectator, No. 106.

† Ibid, No. 539.

as not to disclose the junction, unless indeed the whole were so neutral and vapid that nothing could spoil or degrade it?

Authority, and nothing but authority, has invested the remark of Addison with the influence it has exercised.

“Τὸ δ' αἰῶμα, καὶν κακῶς λέγει—
 πείσει. Λόγος γὰρ ἐκ τ' ἀπολούντων ἔων
 καὶ τῶν δοκούντων αὐτὸς, οὐ ταῦτ' οὐ σθένει.”

Had a name less than that of Addison vouched for the dictum, it must have sunk immediately into contempt. Experience has shewn what some would have hesitated to admit on any lower evidence, that Sir Roger, however well he might cater for his own gratification or improvement, did not successfully study the interests of his fellow-parishioners. The composition, therefore, of a sermon, independently altogether of the matter and substance of which it is to consist, is, of itself, an object well worthy the study of probationers for the ministry, and, indeed, of ministers themselves.

Mr. Gresley's book affords aid towards this object. Notwithstanding, however, the bulk of his volume (a stout octavo) it can only be said to take a kind of Camilla's flight over this ample field. It is in the highest degree entertaining and interesting; it is every where characterised by solidity and intelligence; it is a masterly sketch; and we think the hand that drew it is fully equal to the production of a finished picture, which we yet trust to see. The work is written in letters—each letter treats a *separate subject* in regard to sermon writing; and when we state that there are thirty-five such letters, and that the volume contains only four hundred and seventy-two *widely printed* pages, our readers will easily perceive that a full and ample discussion of this important topic is yet among the “*codices expectandi*.” But Mr. Gresley's is an admirable draught of such a work; better arrangement we would not desire; all that would be necessary is a more extended discussion of each head, with a fuller apparatus of examples. It is, however, from its condensation, more comprehensive than might be thought; and at all events, it is a decided acquirement to the Church, and ought to be in the hand and in the head of every Clergyman, and student for the ministry.

We shall proceed to make a few random extracts; for the work is so generally equal, that selection would be difficult.

Mr. Gresley, on the whole, objects to extemporaneous preaching. Having mentioned the evils incident to this school, he proceeds—

Now I believe that nine at least out of ten extemporaneous preachers fall into the errors and difficulties described; and in all such cases the greater part of the congregation would prefer, and be more edified by, a good plain written sermon. When a sermon is well written, and delivered in an earnest and feeling manner, the attention of the hearers is fixed solely on the meaning;

they are not distracted by anxiety lest the preacher should come to a stand; nor, on the other hand, are they in admiration of his fluency; both of which feelings interfere very much with the profitable reception of a discourse. They know also that what is spoken is the speaker's deliberate opinion, whereas a man who clothes his ideas in unpremeditated language will often blurt out a good deal of nonsense. "Many foolish things," says an old writer, "fall from wise men, if they speak in haste, and be extemporal." Experience proves the truth of this remark with regard to wise men who speak in other places, for they are frequently obliged to retract what they have said, on the plea of inadvertency; surely the same inadvertency may occur in the pulpit. "Nothing great," says South, "ought to be ventured upon without preparation; but above all how sottish it is to engage extempore, where the concern is eternity."—Pp. 83, 84.

He afterwards makes the following sober and sensible remarks:

On the whole, then, you will perceive that I am in favour of written discourses in a parish pulpit. I would rather say, that I am well satisfied with the present state of public opinion on this subject. Extemporaneous preaching is not required of a Clergyman; but if he chooses to preach in that style, and does it well, few people will blame him. The choice is left to his own discretion, and knowledge of his own powers. Some who are naturally bold, confident, and ardent in disposition, and fluent and voluble in speech, will cultivate the extemporal style; others who have less power of speech, more diffidence, a nicer perception perhaps, and habits of closer investigation and reasoning, will prefer the written mode. In some the very sight of a congregation would be likely to excite a warmth of feeling, and corresponding warmth of expression, which would never have occurred to them in their study. In others the same spectacle would awe their senses, confuse their mind, and take away even the power of speech. I will not attempt to judge between these two classes of ministers, or pronounce which are most useful in their vocation. Doubtless God raises up proper instruments for the edification of his Church, and bestows on them their proper gifts, which they are bound to cultivate for the good of others. While, therefore, we earnestly desire the best gifts, let us chiefly "follow after charity."

But, though well satisfied with the discretion allowed to preachers in this matter, I cannot say that I admire the way in which that discretion is exercised. The pulpits generally selected for extemporaneous preaching are, unfortunately, just those which are least calculated for it. An extemporal preacher will generally establish himself in a populous town, with a view to preach before a large congregation: whereas the most suitable places for this style are remote villages, where two or three only are gathered together. Here the preacher feels himself superior to his flock, and labours, consequently, under no embarrassment or want of confidence. Here a sensible and pious Clergyman, without high talent, may use the extemporaneous mode with great advantage, especially in lectures; for in them deep reasoning is not required, nor any thing but elementary teaching. Most Clergymen may acquire sufficient skill to lecture extemporaneously before an unlearned congregation, whereas few can do so unaffectedly and simply, or, indeed, comfortably, if they think themselves liable to criticism. I have heard an excellent Clergyman declare, that he had long been in the habit of speaking extempore to a village congregation with effect and satisfaction, but when he came to preach in a town, his power was gone, his nerve lost, his tongue clave to the roof of his mouth, and he was fain to betake himself to written sermons.—Pp. 85—88.

The following, while important as regards the information it conveys, affords a favourable specimen of our author's style, who well exemplifies what he describes and recommends.

Plainness of speech is very different from familiarity or vulgarity, nor does it necessarily imply even homeliness. Such language as the following errs in the excess of homeliness. "If I wait upon the Lord in the exercise of faith, he will give me every thing that is good for me. Yes, he would give me the sun, and moon, and stars, to-morrow or even to-day, if they would do me any real good. God takes away things from his family, as a mother does with her child, who has found a knife and fork. They pass very near his eyes, his mouth, his nose, and what does she do? She takes them away from his hands. Thus the Lord does with us." Just and true as the illustration is, yet, I fear, the language in which it is expressed would be more likely to promote mirth, than a feeling of holy reverence to our Heavenly Father.

Allied to this, and equally to be avoided, is a tone of affected condescension, and avowed adaptation of your style to the ignorance of your hearers. Deeply ignorant as too many of the lower classes still remain "in things belonging to their peace," yet the partial education which they have received, has filled them with the pride of knowledge. Give them a tract addressed to persons of the meanest capacity, and they will throw it to their children, if not into the fire. You must adapt your language to their circumstances; and, while you are careful that your style is plain, do not let its plainness be too prominent.

When it is said that the language of a sermon must be perspicuous, it is not meant that it should be such only as *may* be understood if the congregation give their whole mind to it, but such as will be understood with ordinary attention; in short, such as cannot be misunderstood. In order to effect this, it should be, not only clear and intelligible, but also *forcible*, under which term I mean to include energy, vivacity, keenness, vigour, and spirit. It should be full of vivid images, and nervous appeals; and, above all, it should have point. The sense should not be diffused over a large surface, but closely packed. It should have weight and momentum; and, at the same time, power to penetrate.—Pp. 107—109.

The following observations will be found useful:

Some writers have much more facility of invention than others; and it is likely you will find your own power of invention, whatever it may be, very very much at different times. Sometimes, ideas will pour upon you like a flood, and the only difficulty will be, how to sift the gold dust from the sand; at other times you will scarcely be able to wring from your unwilling brain a single drop that is good. In order to assist you whenever you may find yourself in this latter predicament, and with a view, also, to aid you in your selection, when the stream of your fancy runs with unusual copiousness, I shall set down a few general questions, which will enable you to draw out your subject with the greater facility.

First: Is there any preliminary matter which it would be well to dispose of, before entering upon the main subject of the discourse? Is there any principle which should be laid down; any prejudice or false principle to be removed? Is there any hypothesis, any thing implied and not expressed, any remark, in short, which will help to elucidate the matter in hand?

Secondly: Is there any thing remarkable in the circumstances relating to the text—in the character or situation of the speaker? as, for instance, if your text is from Eccles. i. 11—"Vanity of vanities, saith the preacher, all is vanity." You may remark that the words were spoken by one who had experienced all varieties of earthly pomp and pleasure; not by an envious cynic, nor by one who had been cast down from his high estate, like Wolsey, who exclaimed, "Vain pomp and glory of the world, I hate ye," just when all his goods and chattels, lands and tenements, were forfeited. I do not mean that you are to quote this passage from Shakspeare, but I instance it merely to illustrate this topic. Again—is there any thing remarkable in the *time or place*, when and where the words were spoken? as Eph. i. 3—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in

heavenly places in Christ." These words of triumph and gratitude were written (could we have supposed it?) when St. Paul was a prisoner in chains at Rome. Dr. Chandler justly marks the Divine wisdom of the books of Proverbs and Ecclesiastes, when he says—"Some centuries before certain philosophers of Greece, by a few moral aphorisms, acquired the title of wise men, these books existed; and by the sagacity of their observations on men and manners, by their excellent precepts for the conduct of life, and, more than all, by their reference of all moral obligation to the supreme will of God, they breathe that wisdom and understanding which, it is expressly said, their author received from the Lord. The like observation might be applied to the sacred poetry of Israel," &c. Or, is there any thing remarkable in the circumstance or the character of the persons *to whom* the text refers? as, for instance, it will be important to mention that many of the parables of our Lord applied primarily to the Jews; and many parts of the Epistles would be imperfectly understood without reference to the state of parties and circumstances at the time. When I desire you to inquire whether there is any thing remarkable in the circumstances of those addressed, the time, and place, and character of the speaker, I should add, that I mean always with reference to the main scope and intention of your subject. Unless it bears upon this point, it is superfluous to allude to any circumstance, however in itself remarkable. It would be mere waste of time: but very often you will find this extensive topic extremely useful.

Thirdly: Is there any thing remarkable in the *manner*, either with regard to the terms in which the text is stated, or the sentiments conveyed? as when our Saviour begins by saying, "Verily, verily," it would seem that what follows is of more than ordinary importance: so when St. Paul says, "*If it be possible* as far as in you lieth live peaceably with all men," it may be well to note the peculiarity of prefixing the terms "*if it be possible*" to a precept. Again, in the text, "It is impossible but that offences will come; but woe unto him through whom they come. It were better that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." Here there is a marked contrast between the tenderness of God for the least of his creatures, and his stern severity against those who shall cause them to fall.

Any one of the foregoing topics will do for an exordium. Take care, however, not to have too much sameness in your exordium. But of this more hereafter. Let us proceed with the questions.

Fourthly: What are the *principal branches* of the subject in hand? Does it divide itself naturally? or does it require an artificial division? I have placed this question early, though, perhaps, you may not yet see sufficiently into the subject to answer it fully; it is desirable, however, that it should be answered soon, and the main branches and divisions settled, as well as the order in which they should be treated.

Fifthly: There is another question which demands an early consideration, that is, Is there *any thing which makes against* your argument or statement? Are there any objections? If so, are they so obvious or important as to require a regular discussion, and *when* will be the fittest time to discuss them, and *how* will they best be answered?

Sixthly: Are there any *qualifications or limitations* which should be made with reference to the words or subject of the text? as, "Take no thought what you shall eat," &c.; "Swear not at all," these texts must be qualified by reference to other parts of Scripture. You will find this topic applicable in a great many cases, when the text apparently contradicts other texts, or when it seems to be in opposition to the analogy of faith, or to common sense; as in the apparent contradiction between St. Paul and St. James with regard to faith and works.

Seventhly: What are the *causes or reasons* of the text being delivered? What is the *primary cause or principle*? Did it proceed from God's love, or from his wrath, his mercy, or his justice? What is the *final cause or object*? Is it to warn us against sin? or to lead us to righteousness? to confirm and

strengthen, or to chasten and humble us? This topic will branch out into a thousand ramifications, which I must leave to your own good sense and ingenuity to discover.

Eightiethly: What are the *bearings, tendencies, or corollaries*; the *probable consequences or certain effects*, whether immediate or remote, of the doctrine or facts contained in the text? This topic also you will easily trace out in its departments.

Ninethly: What are the *relations or inferences*, which it may be useful to note? You will find that this question will often open a wide field of subject matter, as in the text, "Be ye reconciled with God." Reconciliation implies previous enmity, future friendship, &c. So a kingdom supposes subjects, laws, &c.: a father supposes children, love, obedience, authority, &c. Victory implies a contest, with all its accompaniments, as armour, allies, foes, force, stratagem. So again in the text, "Ask, and it shall be given unto you," you may infer that many ask not, *because they have not*.

Tenthly: There is a question which may be asked and answered now, but which ought to have been at least seriously considered long ago, and indeed always kept in view—that is, *How is my present subject connected with the great principles of the gospel?*

Eleventhly: Are there any *different views* in which the subject may be taken? This is a topic of which many preachers avail themselves; but it is not a favourite one with me. After explaining and dilating upon a text in one view, then to go on to treat it in another, seems to me to be very like pulling down what you have just been building. The different views may be incompatible, and then half your sermon goes for nothing; and as your hearers, perhaps, are not competent to judge which half, an air of doubt and unimportance is thrown over the whole. I think it far better to take a text which has one clear and unequivocal meaning, than to choose one which may be taken in different views. What I say does not of course apply to the bringing forward of different trains of argument to prove or illustrate one point; nor to the application of your subject to different classes of persons. For instance, suppose you preach on Romans vii. 21—"I find a law that when I would do good, evil is present with me;" and proceed to this effect, "Good and able men differ as to the application of the text. Some apply it to St. Paul himself, some to a Jew under the law; let us consider it in both points of view." It is clear that one part of your sermon would be likely to neutralize the other. It would be much better to take decidedly one line, and dwell entirely on that; but if you cannot do this conscientiously, because you have not made up your own mind, still if you think fit to preach on this very striking and important part of Scripture, you may usefully do so, by saying, "Good men differ as to the primary application of this text. I shall not decide between them, but assume, what I suppose none of you will be disposed to deny, that it applies most plainly and forcibly to all of us."

The answers to the foregoing questions will have furnished you with sufficient matter to bring you a good way forward in your sermon. The following are questions which will come in towards the close.

Twelfthly: *Is there any thing in what I have said which is liable to be misunderstood or misapplied?* or is there any thing which requires further remark or elucidation? or any thing which is so important that it ought to be repeated and more fully dwelt on?

Thirteenthly: Can I *strengthen* the force of what I have said, or render it more lucid and clear by any examples drawn from Scripture or elsewhere, or by any illustration or simile? I speak here of illustrations which serve to give force or beauty to the main subject; not such as relate to subordinate parts; for these may be reserved till the time of composing. For instance, Dr. Chandler, in his Bampton Lectures on the Scheme of Divine Providence, very beautifully concludes his first lecture with an illustration which applies to his main subject. He compares it to "the course of a mighty and majestic

river;" we might see it "rising in the midst of rocks and precipices, far from the haunts of men; thence we might see it augmented by tributary streams, and visiting regions, sometimes barren and desert, but more frequently smiling under cultivation and improvement; and ever, as it proceeded on its course, contributing to the accommodation and enjoyment of the realms through which it flowed. So we might see the stream of Divine Revelation originating where society was uncultivated; we might next observe it, with augmented volume, traversing the vast and diversified field of history, and observe it ever diffusing happiness and blessings on those whom it visited. And should we be stationed, as our great poet has stationed the parent of mankind, on the specular mount of prophecy, one might even trace the same stream when it would have been hid from our unassisted vision, and might follow its onward course till it was lost in the immeasurable, the shoreless, ocean of eternity."

Fourteenthly: Is there any *contrast or comparison* by which I may set forth my subject more strongly or more agreeably? Thus in Mr. Newman's twenty-fourth sermon, Vol. I., "Doubtless, peace of mind, a quiet conscience, and a cheerful countenance, are the gift of the gospel, and the sign of a Christian; but the same effects (or rather what may appear to be the same), may arise from very different causes. Jonah slept in the storm,—so did our blessed Lord. The one slept in an evil security; the other, in 'the peace of God, which passeth all understanding.'" The conduct of the apostles before and after the descent of the Holy Ghost, affords a remarkable contrast. This topic will be found very useful in conjunction with the next.

Fifteenthly: *To how many sorts of persons does my subject apply?* how may it be best applied? and what part of it requires most particular application? Though I have set down these questions here, yet they ought to have been well considered by you long before. Indeed, when you first chose your subject, you should have had an eye to the application of it.

Sixteenthly, and lastly: How shall I leave the main point of my discourse most deeply impressed on the mind of my hearers?—Pp. 326—335.

The principles of the work are thus summed up:

You must be careful in your choice of a text, and keep in view the principles which I have suggested in this and the foregoing letters, and which I may now briefly recapitulate: viz. first consider the *spirit* of the text; as, whether it be mild or severe, &c., and transfuse the same character into your sermon. Secondly, consider the *form* of the text, whether it be argumentative or didactic, &c., and endeavour to throw the discourse into something of the same shape, by explication or observation. Thirdly, consider the main point and scope in the text, and keep closely to that,—have that always in your eye. Fourthly, do not clumsily divide the text according to the precise order in which it stands, but pick out the principal points, and arrange them so that they shall have a natural connexion and dependency; that the former may naturally lead to the latter, and that they may rise one above another in interest and importance.—Pp. 433, 434.

The examples are a very valuable part of the work, and comprise extracts from Tillotson, Taylor, Horsley, Mant, Cooper, Benson, Blunt, Melvill, &c. &c., illustrative of the author's positions.* On the whole, the work, as we have said, is truly creditable to its author, and valuable to the Church.

* We are tempted to present our readers with two exquisite specimens, which being by preachers of other churches than our own, may not be known to all. They are respectively from Dr. Waugh, of the Church of Scotland, and the celebrated Dr. Dwight.

ART. II.—*Probation for the Christian Ministry practically considered: Four Sermons, preached before the University of Cambridge in March, 1836. By the Rev. THOMAS DALE, M. A., of Corpus Christi College, Vicar of St. Bride's, Fleet Street. 8vo. London: Richardson. 1836. Pp. 107.*

WE foresee that we shall have but small space for any remarks upon the *style* of these beautiful Discourses; it will be sufficient to observe, that they are written with an impressive earnestness and fervour, exhibit several very striking passages, and are worthy of the important subject of which they treat.

"The good Shepherd mends—not breaks—his reeds, when they are bruised. I have seen a highland shepherd on a sunny brae, piping as if he could never get old, his flocks listening, and the rocks ringing around; but when the reed of his pipe became hoarse, he had not patience to mend it, but broke it, and threw it away in anger, and made another. Not so our Shepherd; he examines, and tries, and mends, and tunes the bruised spirit, until it sing sweetly of mercy and of judgment, as in the days of old."—P. 204.

"Alone in the midst of millions, surrounded by enemies only, without a friend, without a comfort, without a hope, he lifts up his eyes, and in deep despair, takes a melancholy survey of the immense regions around him; but finds nothing to alleviate his woe, nothing to support his drooping spirit, nothing to lessen the pangs of a broken heart.

"In a far distant region he sees a faint glimmering of that Sun of Righteousness which shall never more shine upon him; a feeble dying sound of the praises, the everlasting songs of the general assembly, and Church of the first-born, trembles on his ear, and, in an agonizing manner, reminds him of the blessings in which he might have also shared, and which he voluntarily cast away. In dim and distant visions those heavens are seen, where multitudes of his former friends and companions dwell—friends and companions, who in this world loved God, believed in the Redeemer, and, by a patient continuance in well-doing, sought for glory, honour, and immortality. Among these, perhaps, his own fond parents, who, with a thousand sighs and prayers and tears, commended him, while they dwelt here below, to the mercy of God, and to the love of their own divine Redeemer. His children, also, and the wife of his bosom, gone before him, have, perhaps, fondly waited at the gates of glory in the ardent expectation, the cheering hope of seeing him, once so beloved, reunited to their number, and a partaker in their everlasting joy. But they have waited in vain.

"The curtain is now drawn, and the amazing vast is unbosomed to his view. Nature, long decayed, sinks under the united pressure of sickness, and sorrow, and despair. His eyes grow dim, his ears deaf, his heart forgets to beat, and his spirit lingering, terrified, amazed, clings to life, and struggles to keep possession of his earthly tenement. But hurried by an unseen Almighty hand, it is irresistibly launched into the unseen abyss. Alone and friendless it ascends to God, to see all its sin set in order before its eyes; with a gloomy and dreadful account of life spent only in sin, without a single act of piety, or voluntary kindness to men, with no faith in Christ, and no sorrow for iniquity, it is cast out, as wholly wicked and unprofitable, into the land of darkness and the shadow of death, there to wind its solitary journey through regions of sorrow and despair, ages without end, and to take up for ever the gloomy and distressing lamentation of the text—'The harvest is past, the summer ended, and I am not saved.'—Pp. 237—289.

Mr. Dale appears, in these sermons, to have had two objects in view : one, to draw the attention of his auditors to the general subject of ministerial probation ; and the other, to advocate the cause of a society, (the Church Pastoral Aid Society,) which he regards as affording in some partial degree a specimen of the means and machinery of conducting the probation he considers so desirable. We are of opinion, that in restricting his inquiries upon the first of these subjects to points of practical utility, the author has acted judiciously ; theoretically considered, the question of clerical probation is one of considerable difficulty and delicacy. Since the Lord's vineyard needs a constant succession of young labourers to supply the place of those faithful servants whom the Chief Shepherd summons to their reward, the question is, from what class of the community ought our bishops to select those who are to be entrusted with functions for the right exercise of which they must answer to God and man ? Should the future deacons and priests be early *set apart* from the laity, and expressly educated for the Church, or should they remain, until a certain period, intermingled with their fellow-citizens, engaged together with contemporary candidates for liberal lay professions, in the pursuit of sound learning and knowledge, and not absolutely committed to a career of life which, once embraced, is irrevocable ? To the first plan there are many serious objections ; the Clergy of the Anglican church are not like those of Rome, disengaged from all social and domestic duties and relations. They are permitted by the Church, and expected by the people, to take their share in many of the burdens and obligations of civil life, nor do we generally observe in them more of the *esprit de corps* than suffices to maintain an affectionate regard for their order and their brethren. To rear up candidates in theological seminaries from an early age, would, we apprehend, be successful only in producing a number of raw, morose, or awkward young persons, little qualified to maintain a just and desirable station in society ; nor would the plan be easily practicable. We mistake very much the character of Englishmen and Protestants if there would not prevail an invincible repugnance to such a system. Few of the better and middling classes would consign their sons to these schools ; and surely it will not be contended, either that priests are to be always selected from the lowest of the people, or that it is desirable that the prospect of a maintenance should singly influence the parent's choice ! We will mention no more of the numerous reasons which induce us to believe that such a plan would be useless and inefficient, if practicable ; and we presume that our readers will mostly agree with us in our preference of the latter alternative—the promiscuous education, that is, of all young scholars, for whatever profession designed, or in whatever station destined to move, in our schools and universities. With some additional attention to

theological instruction, (which might be easily improved in plan, and more *systematically* imparted,) we conceive that this method, which now prevails, is by far the most eligible.

Nevertheless, we cannot but think that some *limit* should be affixed to the period of this promiscuous association. Before the candidates for sacred offices actually enter upon their momentous duties, they ought to distinguish themselves from the mass of their fellows, whose objects and pursuits, however noble, laudable, or useful, run not in the same track, nor point to the same end, as do theirs who aspire to feed the Church of the living God, which he hath purchased with his own blood, and to call men to his fold. Far be it from us to encourage in any degree the least approximation to moroseness or spiritual pride; but the Clergyman is destined to a very peculiar and distinct career, and we may therefore reasonably desire some peculiar preparation for it. The Church, in the first place, whilst she discountenances those who, relying upon an inward call, presume to run whither they have not been sent, nevertheless enjoins those chief pastors, whose province it is to lay hands upon men, to ascertain the humble trust of the existence of the inward motion of God's holy Spirit in the candidates for holy orders, before they ordain and send them forth. We are aware that this point is also beset with difficulties, which we at present waive. Yet although it may be true that the question of the internal call may have deterred some excellent and conscientious individuals from entering the ministry, yet it is equally true that a due and attentive consideration of this awful demand (a consideration which should be urged upon the unwilling and the giddy), may have preserved the Church from many whose intrusion might prove a burden and a blight; and in the next place, the Clergyman, in the very outset of his professional life, is required to do many things which experience alone can qualify him efficiently to perform. A consciousness of inexperience, with some natural nervousness in his novel situation, often produces in a young Clergyman a kind of moral inability to engage in some of his most important duties. To visit the sick, to converse with and teach the poor, to blend compassion with advice, and familiar intercourse with authority; above all, to *recast* almost all our ideas, and skilfully mould them to a form which is alone intelligible to those with whom we have to do, is a very nice art. From insufficient acquaintance with this art, many conscientious men are, we doubt not, greatly embarrassed and disquieted. It is surely, therefore, desirable that the christian champion should train himself to manage his spiritual weapons, if he would use them not as one that "beateth the air."

Allowing, then, the expedience of fixing some definite period when direct probation for the ministry should begin, it will probably be

generally admitted, that the time intervening between the first degree and the legal age for deacon's orders, might conveniently be assigned for that purpose; but Mr. Dale wisely goes beyond this, and appeals to the consciences of the youthful aspirants themselves, urging those who are aware of their destination, in the ordinary course of Providence, to holy functions, to consult their usefulness, their own comfort, their salvation, by early exercising themselves unto godliness. The necessity of personal holiness and obedience, the impossibility of a sudden change of habit or principle, the awful danger of the unworthy minister, and the inestimable price of the Church of God, are vividly and energetically insisted upon; and there are some passages in the second sermon, which, in the place where they were delivered, must have been deeply impressive.

In his fourth sermon, Mr. Dale introduces to the notice of his auditors the Society, which he considers as the means of affording, upon a small scale, an opportunity of initiation into ministerial duties. The religious destitution of the metropolis and its neighbourhood; the alarming increase of intemperance; the lamentable neglect and abuse of the Lord's day; have for some time engaged the attention of the friends of truth and good order. Foremost among these, the estimable prelate who administers the important diocese of London has been long and anxiously labouring to effect such arrangements as might afford a safe and practical remedy to these evils. However, the present is an age of movements; a popular pamphlet, lately published, has succeeded in exciting considerable public attention. We cannot but commend the piety and zeal displayed by the Rev. Baptist Noel, in his "Letter to the Bishop of London," and we are grateful for the interest it has been the means of creating upon these important subjects. Here, however, our approbation must end. We have the misfortune to differ from Mr. Noel in almost every opinion he puts forth, except in the general ones—of the existence of the ill, and the necessity of meeting it. Our variation with regard to his statistical data would be of little importance, as we agree in the main with his statement of the result; but Mr. Noel must allow us to observe with much regret, that he appears to us entirely to mistake the nature of our ecclesiastical polity. By what bounds and definitions he would distinguish the household of faith we know not, but certainly not by the symbols of christian sacraments, and apparently not by christian doctrines. His two schedules of orthodox and heterodox congregations are founded upon data which are to us inexplicable. Upon what grounds does he include the Quakers in the first list, and the Romanists in the second? Deeply as we differ from these last, we have still less in common with the first; nor would we hesitate in our choice between Pascal or Fenelon, and George Fox. We protest against such loose and latitudi-

narian notions. We regard the union proposed by Mr. Noel between Churchmen and dissenters as one of the crafty devices of the latter to forward their designs of perfect equality, by means of a pious yet mistaken Clergyman of the Establishment. Why join with the dissenters? What security have we for soundness of doctrine? Why countenance an unjustifiable schism from the church of Christ, and an unscriptural opposition to our pastors? We compassionate, indeed, the condition of the thousands of our fellow-creatures who are as sheep without a shepherd; and we know that the gospel *must* be preached, but never will we aid in enrolling them under the banners of comfortless, liberalized dissent. We meddle not with the sentiments of others; we will agree to differ, but we will never agree to unite, with those who persist in severing themselves from the body of Christ. We wish not to offend against charity;—we know some estimable and worthy dissenters;—we speak but against the system, which, with all kindness, yet from conscientious motives, we must decline ever seemingly to join. We will go with the dissenters *usque ad aras*. Why should they desire to intrude beyond this upon us, who will not communicate in these matters with them?

Something must, however, be done, first to stir up and instruct, and then to edify, the half million of practical heathens around us. There must also be churches provided for them to worship in. For this object the Bishop of London has made a touching and powerful appeal to the liberality of the affluent, and has himself set the example of a noble munificence, worthy of the best days of our Church. We trust that He who directs the hearts of men may prosper this endeavour to forward the cause of holiness and truth!

But we have observed, that sufficient attention has not been given to a fact, which is, nevertheless, we fear, too true and alarming. It is not the lowest, or labouring classes alone, who need the exertions of christian philanthropy; that class which is called the middling, extending through many varying degrees of respectability and intelligence, includes more than we could imagine of those who live habitually without God in the world. We are convinced that the number of those in the classes alluded to, who never partake of God's ordinances, is very great, and necessarily increasing. With respect to one description of persons, those employed as shopmen, &c. &c. in our great commercial establishments, we refer our readers to an admirable article which appeared last year in Fraser's Magazine. But the evil ascends to higher grades, and deserves serious consideration. Infidelity is appearing among them; and if it once be patronized by any popular leader, so as to become fashionable or tolerated, which it now is not, we know not how far it may spread, until heartlessness and wickedness corrupt the core of our land, as they succeeded too well in

effecting in a neighbouring country. The guileful enemy of souls will readily inject his poison into bosoms empty of holy principles. We cannot now enter into the subject; but we with pleasure request attention to a late Charge of the Bishop of Chester, wherein he strongly admonishes the Clergy, (and we may add, that all Christians are in some degree included), to take opportunities, and even to make them, of advocating the cause of practical Christianity in their intercourse with their fellow-citizens, of all degrees whatever. His lordship's remarks are well worthy the careful attention of all who are permitted and enjoined to preach the word in season and out of season.

LITERARY REPORT.

The Unity of the Church in her Communion and Ministry. two Sermons preached before the University of Oxford, in March and April 1836. By the Rev. ROBERT EDEN, M.A. Late Fellow of Corpus Christi College. London: Hatchard. Pp. 54.

THESE are well written discourses, and place the necessity of preaching Christ as the only foundation in a striking view. The author justly maintains that the great question of Christ crucified is one so well fitted to fill the whole mind with a sense of divine love and obligation, as to throw all sectarian and mere party distinctions among Christians into the shade. Now all this may be fully admitted; still it leaves the great question of "the Unity of the Church" just where it was before. In a discourse especially on this subject, we certainly did expect the great question of Unity more fully developed. The author, after all, has left us in doubt as to the practical bearing of Church Union on the various divisions of Christians in the present day. In all, however, which he says on the subject of *Neologism*, we cordially concur and pray that this *dry-rot* may be long kept off from our ark of the Covenant.

Remarks on the Two Bills now before Parliament, entitled, A Bill for Registering Births, Deaths, and

Marriages in England, and a Bill for Marriages in England. By the Rev. WILLIAM H. HALE, M.A. Prebendary of St. Paul's, Preacher at the Charter-House, and Chaplain to the Lord Bishop of London. London: Rivington and Fellowes. 1836. 8vo. Pp. 40.

WE most strongly recommend to all classes a pamphlet as able as it is seasonable. None who have traced the progress of dissenters for the last few years, and observed the character and conduct of their friends in Parliament, can doubt the animus with which these bills have been framed: that though, professedly, for the relief of dissenters from the grievances under which they pretend to labour, they were really intended to be, as was expressly declared by a member of the House of Commons, bills of pains and penalties against the Church. The truth is, that a government driven to depend for support upon all that is base and wicked, and finding arrayed against it all that is great and excellent, must uphold its supporters at whatever cost of public virtue, or risk of public safety, and depress its opponents if possible, though the constitution and the empire should be put in peril by the attempt. The country gentlemen and magistracy are conservative, and they are to be insulted! Not many days ago one of his Majesty's ministers declared his appro-

bation of a proposal for taking from the magistrates their control of the county expenditure. The peers are conservative, and an attempt is being made to effect a revolution which shall destroy one of the three branches of the legislature. The Church is conservative, and every engine which malice can devise is directed against it.

To the particular bills now under consideration, Mr. Hale has given much attention. Two years since he published a pamphlet on the subject; and as no man can be better situated than himself for observing and judging of the effects likely to result from such measures, his present pamphlet will be received as a valuable authority. He traces with great ability the evil and oppression which would inevitably flow from these bills,—evil to the Church, and oppression to the people. His objects, which he follows out and establishes through the pamphlet, are generally expressed.

The objections, which may justly be taken to these two bills, are either against the principle upon which they are founded, or against the machinery, by which the enactments are to be carried into effect. The latter class of objections lie upon the very surface, whilst the former class is liable to be overlooked by simple-minded persons, who are unacquainted with the secret history of these bills, and whose secular occupations prevent them from discerning that the religious services, which attend upon the events of birth, of marriage, and of death, are means which materially serve to keep the great mass of the people in connexion with the Church. When, however, I speak of being acquainted with the secret history of these bills, I do not mean to imply that I have any information respecting the proceedings of the Home-Office, or of the persons under whose advice and suggestion these bills have been drawn. The secret history is to be discerned in the aspect of the times, and in the state of political parties. A man must be blind if he does not perceive that a great scheme is on foot for separating religion from the state; for making the care of public worship, as it is in some foreign countries, a mere matter of police; and for providing, if possible, that the acquirement of all civil privileges shall be totally independent of any relation to religion. The bills now under

consideration appear, to me, to be effectual means towards the accomplishment of that scheme; and, if I can make it appear that, when carried into practice, they will have a tendency, not merely to separate multitudes of his Majesty's subjects from the communion of the Church, but even to deprive them of Christianity itself; that the compelling persons to give notice of intended marriage to an officer resident away from the parish, will be an actual hindrance to the solemnization of marriage; and that the universal license to celebrate marriage with whatever rites the parties please, will probably throw disgrace upon the religious celebration of marriage: I think there will be enough to awaken the fears even of the most secure, and to rouse to resistance the spirits of those, who still maintain the opinion that social order, and social duties, can be based upon no foundation so lasting as true religion.—Pp. 7, 8.

We confess that we find encouragement in contemplating the proposed measures, not only in the character of the parties who bring them forward, but also in that of the measures themselves. The parties, bewildered amidst a multitude of schemes of which they understand nothing, but which having brought forward in obedience to the commands of the various sections on whom they depend for support, they have given to the House of Commons for playthings, to be tossed about till autumn:—the measures, calculated to outrage so grossly the best feelings of the community, to inflict such oppression on the poor, and to interfere so tyrannically with all classes, that if it were possible to force them through parliament, they would be suffered to remain laws no longer than the first opportunity of striking them from the statute-book. An extensive interference with the settled habits and feelings of a nation is a task from which the most consummate ability, united with the firmest integrity, might well shrink. How, then, shall it be effected by political quacks, whose only principle is selfishness, and who are consistent only in tenacity of place; whose power for mischief falls so far short of their will, that their opponents have scarcely a motive for any stronger feeling than contempt; and

who are 'endured' by their own party only because more subservient tools to bad men could not be found, and their masters, well knowing that they would not themselves be endured by the country, are obliged to be content with pulling the wires of their puppets.

Calvinism scripturally examined, and shewn to be inconsistent with the Statements, and totally opposed to the general tenor of the Word of God.
By WILLIAM HOUGHTON. London: Rivingtons. 1836. 12mo. Pp. viii. 136.

THIS sensible little volume is the production of a layman, who has brought to his work two rare qualities in a writer on a controverted topic—candour in not imputing to predestinarians motives which they disavow, and accuracy in stating the peculiar tenets of Calvinism in the words of the founder of modern predestinarianism—the learned and justly eminent John Calvin. Much of the perplexity in which the subject of predestination has been involved has arisen from the introduction of metaphysical discussions, derived from scholastic philosophy. In determining the question in debate, the appeal must be made to the only authoritative rule of faith—the divinely inspired Scriptures fairly examined, with the union of prayer and diligent study. To the Scriptures the author has made his appeal; and those who have not opportunity, leisure, or inclination to peruse larger treatises on this subject, will find in this volume a satisfactory proof that the dogmas of Calvin are *not* the doctrines of the Bible.

The Apostolical Succession in the Church of England briefly defended, in answer to certain Popular Objections. By HENRY CARY, M.A. Curate of St. Mary's, Reading. London: Rivingtons. Reading: R. & J. Snare. Oxford: Talboys & Co. 8vo. Pp. 28. 1836.

Two objections have been, and still very frequently are, alleged against our Church, viz. 1, That we have not

the apostolical succession; and 2, That, if we have it, it is derived through the Church of Rome. These objections Mr. Cary has briefly, but solidly refuted by an appeal to history: he has conducted his analysis of the evidence on these points with much ability. We hope he will be encouraged, by the favourable reception given to this tract, to publish—what for the present he has been obliged to postpone—a selection of passages translated from writers during the earliest ages of Christianity, to prove that a ministry regularly descended from the apostles is necessary for the constitution of the Church. A treatise on the Apostolicity of Episcopacy, tracing it upwards from the fifteenth century, (when it universally prevailed both in the eastern and western churches,) to the apostolic fathers, is yet a desideratum in theological literature. The outline of such a treatise (if the lapse of more than thirty years has not impaired our critical recollections) was discussed, necessarily with brevity, but at the same time with much perspicuity, by the Rev. G. S. Faber, in a sermon preached before the University of Oxford in the year 1802, which was afterwards published. We regret that it is now no longer to be met with in commerce.

A Scriptural Vindication of Establishments; with a Review of the principal Objections of Nonconformists.
By the Rev. GEORGE HOLDEN, M.A. London: Rivingtons. 1836. small 8vo. Pp. xii. 407.

THIS is unquestionably the most comprehensive, and (we may add) the most concise treatise on the subject of Ecclesiastical Establishments, and on the constitution, ministry, authority, and worship of the christian Church, which is extant in our language. To students at the universities, to candidates for orders, and to young clergymen in particular, it is an invaluable digest, collected with no small labour, of information scattered through the works of not fewer than three hundred authors, (exclusive of recent pamphlets,) from the Reformation down to the present period: at the

same time, it presents to the *lay members* of our Church a complete view of the whole scriptural controversy relating to the constitution and government of the Christian Church. In the promotion of this design it was essential to ascertain what scriptural arguments have been adduced by dissenters both in opposition to ecclesiastical establishments, and in defence of the voluntary and independent system. For this purpose, Mr. Holden informs us, that he commenced a search into the writings of nonconformists; and, as he proceeded, he noted down every thing which appeared deserving of attention with the design of referring the reader to the works from which the various objections and arguments were extracted. Finding, however, that even a selection from the accumulated mass of materials would crowd his pages with a distracting multiplicity of references, he has made one general reference to his authorities, of which he has given a bibliographical list in the Appendix, divided into three classes, viz. 1. Works in defence of nonconformity; 2. Works in defence of church establishments; and 3. Works relating to church government. This list contains the productions of every writer of eminence; and we observe with pleasure, that Mr. Holden has not overlooked the very valuable treatises which have been published by the Clergy of the Protestant Episcopal Church in the United States of America.

Mr. Holden divides his work into two parts. The *first* treats on the alliance of Church and State: after some preliminary considerations on the subject of inquiry, and on the nature of the evidence supplied by the holy Scriptures, together with the mode of applying that evidence, he discusses in successive chapters the right of the civil magistrate to interfere in matters of religion; the principles by which he should be guided in establishing a religion; the civil privileges which he may grant for this purpose; and the penalties which a magistrate may impose in establishing a religion. In the *second part*, the constitution of the christian church is

discussed; comprising church-union, church-government, church-ministers, church-authority, and church-worship.

From this outline, our readers will perceive that the author has discussed every one of those topics which, in the present crisis of the Reformed Church of England and Ireland, have acquired a peculiar interest. It is an important and pleasing feature in Mr. Holden's volume, that his investigations are conducted solely on the evidence of Scripture: and though his treatise cannot be altogether divested of a controversial cast, yet he has happily succeeded in making it as little controversial as possible. Every candid nonconformist, we think, must acknowledge that Mr. H. has stated the adverse arguments on each topic of discussion with perfect fairness.

A Poet's Portfolio; or, Minor Poems. In Three Books. By JAMES MONTGOMERY. London: Longman. 1835. Pp. 297.

MR. MONTGOMERY has again bestowed a favour on the world in these very interesting poems. Many of them will be found highly adapted to excite the attention of youth, and fill the mind with delightful instruction.

Sermon preached at Dorking, Surrey, on the occasion of the Great Eclipse, May 15, 1836. By STEPHEN ISAACSON, M.A. Curate of the Parish. (Published by request.) London: Hearne, and Simpkin, Marshall & Co. 1836. Pp. 31.

THE text is Rev. vi. 12—17. In this very eloquent and interesting sermon, Mr. Isaacson draws from the occasion such weighty lessons, as must make an indelible impression on his hearers. We have in this discourse an evidence that a talented, eloquent, and faithful pastor can turn even an unpromising subject to account, and find "sermons in stones," and good in every thing. Mr. Isaacson has taken, of late, we understand, a prominent part in promoting the rebuilding of the church at Dorking, and we hope the new church, when built, will long be made to resound with discourses from the rev. gentleman, of similar eloquence and power.

The Solar Eclipse; or, the Two Almanacks: containing more inquiries in Astronomy. By ROSINA MARIA ZOMLIN. London: Ridgway. 1836. Pp. 97.

THIS is a very clear and simple exposition of some of the most interesting phenomena of astronomy; it is well adapted for children, while those "of a larger growth" may find much instruction from its perusal.

A Letter to an Edinburgh Reviewer, on the case of the Oxford Malignants and Dr. Hampden. By E. CHURTON, M.A. of Christ Church, Oxford, and Rector of Crayke, in the County of Durham. London: Rivingtons. 1836. Pp. 62.

Conspectus of the Hampden Case at Oxford, in a Letter to a Friend. Addressed particularly to the consideration of Clerical Non-resident Members of Convocation. By JOHN MILLER, M.A. formerly Fellow of Worcester College. London: Rivingtons. 1836. Pp. 47.

THESE are both powerful justifications of the great body of the University of Oxford, against the calumnies and falsehoods of Whigs, and Radicals, and so-called Liberals. Some historical points, adduced by the reviewer, are in the former pamphlet rectified, and considerable light is thrown on certain points of a mixed religious and political nature, with regard to the Church at the time of the Revolution of 1688.

The Leaven of Christian Faith: a Sermon preached in St. Lawrence's Church, Reading, March 24, 1836. By the Rev. J. HITCHINGS, M.A. Vicar of Wargrave, Berks. Published by desire of the District Committee of the Society for Promoting Christian Knowledge. London: Rivingtons. 1836. Pp. 29.

THIS is a very able discourse, and places the claims of the venerable Society, in whose aid it was preached, in a strong point of view. The writer, by tracing back the labours of this Society during the century preceding the establishment of the Bible and other Societies, shows that the Church is not guilty (as the dissenters assert)

of having neglected education and the religious amelioration of the people.

A Letter to the Rev. Dr. Wiseman, in reply to his Roman Catholic Lectures. By the Rev. H. PEMBLE, B.A. Rector of St. Peter's, Sandwich. London: Rivingtons. 1836. Pp. 27.

HOWEVER favourable may be our opinion of this pamphlet as far as it goes, our readers must be aware that it is morally impossible to do justice to the subject of the rule of faith in twenty-seven pages.

The National Church Re-adjusted: a Charge delivered to the Clergy of the County of Nottingham in June 1836, at the Annual Visitation of the Ven. ARCHDEACON WILKINS, D.D. London: Rivingtons. Pp. 28.

THIS is a valuable summary of those changes recommended in our existing ecclesiastical arrangements by his Majesty's Commissioners, and a very able defence of the same.

Death Disarmed of his Terrors: a Course of Lectures preached in Lent 1836. By the Rev. R. C. COXE, M.A. Minister of Archbishop Tennison's Chapel, Regent Street, and formerly Fellow of Worcester College, Oxford. London: Rivingtons. Pp. 146.

A VERY useful "course of Lectures," and well adapted to the purpose.

"Lord of my Life:" a Sacred Song. By T. ATTWOOD. London: Hill. 1836.

THE learned and ingenious musical professor at Oxford, Dr. Crotch, in one of his lectures, speaking of Mozart's duet "La doux prelude," said, "that it contained nothing but what any one might have done, only no one had done it." The same remark would apply to the song now under consideration, composed by Mozart's talented pupil. A spirit of devotion breathes throughout. If any part delighted us more than the rest, it was in the third line of the fourth page, where an easy and very pleasing transition takes place from G minor to the original key F major. Our readers cannot fail to derive much gratification

from the perusal of this sacred song, which fully proves that true genius is never more conspicuous than when clothed with simplicity.

A few Words addressed to the Archbishops, Bishops, Deans and Chapters, and generally to the Members of the Church of England. By A LAY EPISCOPALIAN. London: Roake & Varty. 1836. Pp. 6.

THE writer has particularly requested our opinion on these "Few Words;" but when we state, that the design of it is to prepare the Church to resist the exercise of State patronage as secured by the statute 25 Henry VIII., and, under certain contingencies which may arise, to retire from the State, and form a totally independent Church, like the Episcopal Protestant Churches of Scotland and America, we must beg to pause. Whenever a real necessity does arise, no doubt the Church of England, both Clergy and people, will do their duty, at whatever hazard; but it appears to be wise not to anticipate such evils, and perhaps thereby hasten them. We certainly may conceive circumstances in which it might be our duty to throw off our civil allegiance; but as rebellion in the State, or a schism in the Church, are not things of ordinary duty and obligation, but can only be justified by stern necessity, which has no laws, so it is unwise to discuss them till such necessity arises. Yet such indistinct notions as these floating in the public mind are "signs of the times," which our governors ought not to overlook.

On the Whole Doctrine of Final Causes. A Dissertation in three parts; with an introductory chapter on the Character of Modern Deism. By WILLIAM J. IRONS, M.A. of Queen's College, Oxford, and Curate of St. Mary's, Newington, Surrey. London: Rivingtons. 1836. Pp. 222.

THIS is the work of a mind of deep reflection and great metaphysical acuteness. It deserves a long and elaborate discussion rather than this short notice, to which, at present, space confines us. It is avowedly written as an antidote to what the author does not hesitate to term "the antichristian tendency"

of the recently published work of Lord Brougham; the design of which work, the author thinks, was "to show that a revelation was superfluous." His most distant allusions to Christianity, and its defenders generally, convey a sneer, a doubt, or a censure." We certainly think that the author has placed the whole subject in a new and highly important light; but the whole book, its high tone of moral and philosophical discussion, and its fearless and important conclusions in the field of metaphysical inquiry, are all made subservient to the great cause of sound and orthodox Christianity, and will ensure its speedy reception among the standards of our highest philosophers.

"There is an Eye that never Sleeps:" vocal Duet. By T. ATTWOOD. London: Hill. 1836.

WE have great pleasure in introducing this pleasing duet to the notice of our readers. It opens with a very beautiful *siciliano* movement, which lulled us into such a delightful train of ideas, that we were almost angry at the change of time to allegretto. However, Mr. Attwood, with that taste and judgment which pervades all his writings, concludes this pleasing composition in a *largetto* style in 3 time. Perhaps in a piece of this necessarily limited duration we might have preferred fewer changes of rhythm; yet the musical portion of our readers cannot do better than possess themselves of this clever duet, for nothing tends so much to intellectual amusement as music, when suitably placed to sacred words.

Hints to Mothers of the Higher Classes of Society, originally suggested in a Letter addressed to the Right Hon. the ———. By A PHYSICIAN. London: Hatchard. 1836. Pp. 30.

THIS is a very useful work, addressed to those whom Paley calls the most incorrigible class of society; showing the evils, moral and physical, which result from ladies delegating to hired nurses the task and duty of suckling their children. We question vastly the good taste of the introductory part; but we think it, on the whole, calculated to work a reformation of existing customs.

A SERMON.

LUKE XV. 10.

Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

THERE are several points of view in which we may regard christian repentance. We may look at it as the continued and daily repentance of the sincere and confirmed believer, as the original and first repentance of the nominal Christian, or heathen, or infidel, or as the renewed and reiterated repentance of those who have strayed away from the paths of truth and peace.

However deeply and truly the heart may have been penetrated and affected by the divine influence and impulse of the truths of the gospel, however devout and sincere be the general course of the feelings and conduct, still there can be no Christian who knows himself, but must also acknowledge the weakness and defects, and even corruption of all his works, and acts, and services, and thoughts, and words. He must be a rare instance indeed of christian perfection, nay, an incredible instance, who can always maintain not only general abstinence from gross sin, (for that he may and must do,) but also an uninterrupted frame of devotion, and a lively sensibility as to heavenly and spiritual objects. We may be entitled to assert that no one, however strong and high may be the flame of God's grace within him, will, while he is in "the body of this death," be exempt from those distressing and sinful weaknesses and struggles of which the apostle St. Paul himself complains. Torpor and deadness of mind as to the unseen world, a want of lively apprehension of holy things, a decay and languishment in duty, a proud and worldly and too anxious spirit, have always been lamented by holy men in all ages, and for such things as these they feel the need of daily repentance, of a continued and uninterrupted recurrence to that Saviour's atoning blood, which, like the blood of the sacrifices of old, must be sprinkled daily upon the conscience. Sanctifying faith opens the eyes of the understanding more and more incessantly, and showing to us the exceeding breadth of God's law, makes plain before the believer, like the microscope, those deficiencies and failings which before escaped his vision, so that no man prays with more sincerity than he, "Forgive me my trespasses; I do earnestly repent, and am heartily sorry for these my misdoings."

But though the most conscientious and pious Christian feels the need of repentance, yet there is nevertheless a very wide and remarkable distinction between him and the wicked or unholy. With the true believer piety has become a habit, and it has pleased a merciful God so to make us, and so to order our minds and faculties, that whatever becomes habitual is easy. He is so far, therefore, in a state of salvation; he is not under the power of sin, nor does he find pleasure in unrighteousness; he does not seek to gratify and fulfil his corrupt desires, propensities, and disposition; nor does he make provision, with determination

of purpose, for the performance of wickedness and folly. With him the principles of right, the first springs of action, are, upon the whole, sound; therefore, although he needs repentance, it is probably not his repentance that our Saviour speaks of in the text as affording such special and peculiar cause for joy in heaven. "There are just persons who, though they cannot but feel their daily short-comings, and their need of daily forgiveness, still need no change; already they have peace with God through Christ, already they walk, not after the flesh, but after the spirit. These are so far safe, as safe as they can be in a corrupt and tempting world." Angels feel for them rather hope than fear, they know that He who hath begun a good work in them will perform it unto the day of Christ,—that faithful is He that promised, who will also do it. If angels feel any anxiety respecting them, it is an anxiety lest they may not hold fast the beginning of their confidence safe unto the end. For, alas! the strongest saint may fail, and wander, and fall away and perish; "Death only binds us fast to the bright shores of love!"

The repentance, therefore, that rejoices the powers of Heaven, is a different kind of repentance from the daily repentance of the true Christian. It is a repentance from a state of sin, whether that state has always existed, or whether we have fallen into it from a previous state of comparative holiness. It is an awakening of the dead conscience, whether that conscience was always dead, or was made insensible by continued sin. It is in short the first repentance either of the nominal Christian or infidel, or the renewed repentance of the fallen and erring soul. In these two cases, the first springs of right have either never existed, or have been destroyed, they must therefore be implanted or renewed.

Brethren, it is to be feared that even in this christian country there are many who are practically infidels and heathens; there are many who are brought up without any fear of God, any knowledge of the Saviour, any hatred of sin. The parents of too many children bring them indeed to baptism, but take no care afterwards that they may lead the rest of their life according to that beginning. They grow up in folly and sin, without any holy desires or wishes, or hopes or fears, having no hope, and without God in the world. There are too many who live under the warmth and light of the gospel, whose hearts remain still unmelted and unilluminated. If there are any among us who have never prayed, never felt sorrow at known sin, never felt fear at the idea of dying unreconciled to God, then they are practical heathens. It is too true, that unless while we are young and docile, lessons of holiness and truth be taught us, we shall grow up in error and in sin. Such is the case with many, whose hearts never having been impressed when young, remain full of sin and wickedness. Remember, my brethren, that it will be to little purpose that you were born in a christian land, that you were admitted into the christian Church, that you live in a land where the gospel invites you, where the gospel will help you, unless you attend to these things, unless you make use of your christian privileges, and give up your sins, and repent and be converted, and turn and suffer God to turn you. No doubt many publicans and sinners saw Jesus pass by at a distance without much notice or regard; it was only when they drew near to hear him that the Saviour received them, and

offered the terms of pardon and peace to **them**. If there be **any** here who live in sin, and have always lived in sin;—if there be **any** here who do not pray, and never have prayed,—these are the publicans and sinners whom the Saviour invites. But it is not the hardened sinner whom Jesus calls; they remain at a distance from him, and desire not to approach him, because they love sin and sinful pleasure too well; it is the penitent, the contrite, Christ loves and invites. May Almighty God therefore rouse and awake the hearts of those who do not know what prayer or sorrow or penitence is; you who are living without God, and without any wish to know him—you who live in the practice of known sin and unholiness, tremble at the words of our Lord, “There is joy in the presence of the angels of God over one sinner that repenteth.” If there is such joy over the repenting sinner, what must the grief be over him who refuses to repent? In what a dangerous state must the obstinate sinner be, if the blessed angels are so overjoyed at his deliverance! It can be no slight danger, no trifling deliverance that can cause joy in those heavenly bosoms. No doubt they lament to see so many millions still living without the light of the gospel at all, and they grieve yet more to see so many living within the sound of the gospel, and never listening to the joyful news. But if God’s grace, which is always working and acting in a guilty world, does touch the heart of some poor sinner, and make him feel the misery of those guilty acts or dispositions which degrade and enslave him; if some one, after living long far from God and truth, begins to draw near to the Saviour, and listen to the sound of the gospel, and feel and lament his sin; then the whole chorus of the heavenly host rejoice before the throne of God. They rejoice to see another praying soul added to the list of those who worship before God’s footstool; for there is no point in which men can resemble the angels more than in this—in offering up prayer to God. Prayer and praise, love and adoration, are the delight and the employment of the angels above, and they look upon the weakest sinner who begins to pray as a new brother enrolled with them into the service of the Lord of hosts. The careless, the worldly, the unholy, the profane, are the servants of Satan, whose will and law they obey. It is to win them from this cruel master that Jesus now by his ministers proclaims himself as a Saviour, willing to give full and entire pardon for the past, and grace and hope and strength for the future; may God enable more and more of them to accept his call, that joy may be increased in heaven, and souls be sanctified and saved!

But repentance may be viewed in another light—as a renewed and reiterated act, after lapsing from an original state of penitence into a sinful condition. In this case the springs of truth are destroyed, and must be replaced; the fire of love is extinct, and a coal from the altar must rekindle it. This perhaps is the repentance which the greater portion of those who frequent our churches stand in need to be reminded of. Would that our minds were more deeply and abidingly impressed with the hateful nature of sin and its rueful consequences! But is it not the fact that many who once prayed, and loved, and felt the warmth of piety, and denied themselves, and enjoyed somewhat of the supreme blessing of a peaceful conscience and a reconciled Saviour, begin first to cool, then to leave off prayer, then commit sin, and then fall away from

the grace of God? Is it not the fact that many of us, while in our early youth, have been deeply moved by the pious instruction of parents, or teachers, or friends, have felt sorrow for sin, have enjoyed innocence and peace in a recurrence to the Saviour of sinners? A child, let us remember, is in many respects as capable of repentance as a man, for he who is old enough to sin is surely old enough to pray; for in the sight of God what are all our prayers, the prayers even of the most intellectual among us, but (as has been beautifully said) cries of babies, who can scarcely understand all they utter! But whether old or young, it is a truth that we do often fall back, and gradually relapse into carelessness and wickedness after having once enjoyed the comforts, and blessings, and consolations, and purifying influences of God's Holy Spirit: they who do this, however, are never perfectly happy. He whose heart has once been enlightened and aroused, may faint, and draw back, and fall into sin; but he never can restore himself to a state of perfect carelessness and ignorance. There is an impress, a mark upon him, which will remain for ever, whether he be saved or condemned at last. The relapsed and apostate sinner feels always an uneasiness and restlessness which no dissipation will drown. He seems to think that the eye of God which spies out all his ways is continually upon him, and that those angels who perhaps walk upon the earth unseen are gazing sadly upon him.

My brethren, if any of you are in this condition, if you have fallen back from God, either in youth or in age, and now feel this uneasiness and regret, rejoice on that very account. The very uneasiness and pain of conscience of which you are sensible is of itself a proof that you are not given up to final impenitency and hardness of heart. God still waits to be gracious to you, and holy angels are longing for the time when they may again rejoice over you and with you. Turn, and be turned then; leave off your sins at once. Perhaps God is pleased to try you with affliction, and your heart is sad and downcast; even that may be a proof of God's love, so that the tears you shed on account of your sorrow may soon be shed by reason of your sin. Nothing can be more full, more complete, than the offer of pardon and forgiveness through a crucified Saviour: that merciful Saviour will forgive your debt of sin, because you acknowledge that you cannot pay. "For thy name's sake, O Lord," says David, "pardon mine iniquity, for it is great." "If the wicked will turn from all his sins that he hath committed, and keep my statutes, and do that which is lawful and right, he shall surely live, he shall not die, all his transgressions that he hath committed they shall not be mentioned unto him." "Repent, and turn yourselves from your transgressions; so iniquity will not be your ruin. Cast away from you all your transgressions, and make you a new heart and a new spirit; for why will ye die? For I have no pleasure in the death of him that dieth, saith the Lord God; therefore turn yourselves, and live ye!" God will lead you by his grace to his beloved Son, in whom you will have redemption through his blood, even the forgiveness and remission of sins that are past!

These are the gracious promises of God to repentant sinners—these are the "glad tidings" of the salvation which Jesus lived and died to purchase for guilty and unholy beings. Is there not in the offer of

pardon thus held out to repentance something which man wanted and longed for? There is a conscience within us by which we see clearly that sorrow and punishment must follow sin: what the conscience requires, is confession, and then pardon. This only can satisfy us, and this is given to us in the gospel. It is given to us however in only one way—by faith in the Lord Jesus Christ, and the inexhaustible merits of his all-sufficient sacrifice of himself. Without the blood of Jesus, neither would contrition, or confession, or repentance avail us, or pardon be granted to us. But if any trembling penitent with faith in the blood of Jesus, believing that he is able to save him, humbly confess his guilt, humbly sorrow for and leave his guilt, and humbly seek pardon for guilt, then the word of God declares that the sinner shall be justified freely by his grace, through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood. Then there is joy in heaven—joy to see a being to whom reason has been given rising at length above the level of brutes which have no understanding—joy to see a being capable of union and communion with God, restored to that long forfeited privilege—joy to see a being capable of endless happiness brought into the way of obtaining that unspeakable blessing. May God's Holy Spirit shine into the hearts of all among us who are now in a state of sin, and work in them the repentance which may cause a joy like this!

In conclusion, let us remember, that although God is ever ready to receive the returning penitent, yet that there is danger, very great danger in presuming too much upon this, and continually or too often yielding to known sin, and breaking off our intercourse with the Saviour; there is danger of grieving the Holy Spirit of grace; there is danger of despair; there is danger of death; there is danger of a reprobate mind and a hardened conscience. Trifle not with God, but when you humbly trust you are reconciled to him, by the Holy Spirit, through the Saviour, then pray for grace to cleave unto him with full purpose of heart. "He hath no pleasure in fools; pay that which thou hast vowed," viz. thy soul and body, which is your reasonable service, lest by falling away too often you at last die in sin. For repentance is given to us here; and here only God hears prayer, and grants pardon here and here alone. We should endeavour deeply to think upon this. We find it difficult to imagine that a time will ever come when God will no more be entreated, and no more be gracious, yet such is the truth, and must be so since God is a God of justice as well as of mercy. There are innumerable occasions in this world where the deepest sorrow and entreaty will avail us nothing; look at the youth who from carelessness or from sin, wastes the opportunity of fame, or fortune, or usefulness—does he not frequently wear out his subsequent life in inanition, despondence or contempt? Look at the man who is suffering from intemperance—will his deepest repentance restore his decayed body? Alas! in all the concerns of the world there are times of probation, and inevitable consequences, and stern decrees of Providence. Neither penitence, or cries, or entreaties, will save the ruined soul that goes into the other world without having received God's grace and mercy and the Saviour's pardon in this. Here the Father loves you, the Son invites you, the Holy Spirit pleads and struggles within you. May that beloved Trinity which has

arranged this great salvation for you work within you the will to accept it! "Seek ye the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts, and return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon." Grant, O God, that thy holy angels may rejoice over us now, and that we may rejoice with them hereafter!

MISCELLANEOUS.

CONTINENTAL CHURCHES:

With Observations on the Romish Worship, and the State of Religion Abroad.

NO. IV.—ANTWERP CATHEDRAL.

(Concluded from p. 356.)

IN the year 1566 a band of religious fanatics, called *Iconoclasts*, or *Image-breakers*, committed dreadful ravages in the churches of Antwerp, overthrowing the statues, and destroying or pillaging every ornament which they chose to regard as symbols of idolatry. Altars, pictures, vases, monuments, were thrown together in ruins, and the most monstrous excesses were perpetrated under the guise of religion. The rapidity with which the deed of darkness was executed has been attributed by many of the historians to the agency of demons; and the loss sustained by the cathedral in treasure and in relics is said to have been immense. Amongst other precious articles that which seems to have been most deeply bewailed was the *veritable* foreskin of the Saviour, which had been sent from Jerusalem by Godefroid-de-Bouillon; but being of course imperishable, and endued with virtues pre-eminently miraculous, it was subsequently discovered in the cathedral of Aix-la-Chapelle, where it is still preserved. Before the French revolution the cathedral had been reinstated in its pristine magnificence, and the wealth accumulated within its precincts was immense. One hundred chandeliers of massive silver hung suspended from the roofs; the rails of the altars were of the same metal; and the host and sacred relics were enclosed in a case of gold, which had cost 5000 florins, and was moreover enriched with diamonds presented by Francis I. and other sovereigns. All these treasures, together with the pictures and sculptures upon the walls and in the chapels, fell a prey to revolutionary fury. Most of the works of art, however, have been restored, and constitute a collection every way worthy the attention of the connoisseur.

The statues in white marble, representing respectively St. Peter and St. Paul, are placed in the front of the western porch. Proceeding onwards along the south aisle, beyond the monument of Ambrose Capello and the pulpit, the visitor finds himself in face of the chapel of the *Saint Sacrement*: The altar, of white marble, is surrounded by a semicircular cornice supported by columns, and is considered one of the finest works of *A. Quellyn*. The tabernacle, which represents the ark of the covenant, was executed by De Potter and Piccaret, after the design

of Verbruggen. It is in brass, gilt, and ornamented with bas-reliefs of considerable merit. Above the altar is a fine picture, by G. Herreyns, of the two disciples at Emmaus, to whom our Lord is discovered in the breaking of bread. The painted window adjoining is a *Last Supper* by Diessenbeck, in which the kneeling figure is a portrait of one of the Princes of Orange, to whose memory it is consecrated.

On the eastern wall of the south transept is suspended the celebrated picture of the *Descent from the Cross*, which has ever been regarded as the *chef-d'œuvre* of Rubens. Botched and varnished as it has been at different periods, it seems to have suffered very little injury; and the best judges of art continually arrive from all quarters for the sole purpose of examining a production, to which the palm of excellence is unanimously assigned. Admiration is alike excited by the grandeur of the conception, the sublimity of the subject, and the splendour of the execution. Sir Joshua Reynolds pronounces the Christ to be "one of the finest figures that was ever invented," and observes, that "the hanging of the head on his shoulder, the falling of his body on one side, gives such an appearance of the heaviness of death, that nothing can exceed it." The deep affliction of the Virgin, the beautiful features of the weeping Magdalene, and the expressive sorrow of St. John, are portrayed with the true force of nature. There is something also very natural, though not perhaps very dignified, in the mode adopted by the figure, leaning over the cross in order to drop down the body. He takes the white sheet (which by the way is so adjusted as to throw a great mass of light on the picture,) between his teeth, so as to have his hand at liberty. There is a story told respecting this picture, that the pupils of Rubens, having obtained access to his private room during one of his evening walks, one of them was tumbled by his companion over the unfinished canvas, and defaced the arm of the Magdalene, and the face of the Virgin. Alarmed at the accident, they agreed that the greatest proficient among them should retrieve the damage, and Vandyke was selected for the task. Though distrustful of his own powers, he nevertheless yielded to their wishes, and on the following morning, Rubens is said to have addressed his pupils in these terms—"There is a head and an arm which are greatly superior to those which I painted yesterday." The current tradition respecting the origin of the painting is also somewhat amusing. Rubens had purchased a house at Antwerp; and in making some additions to the building, had trespassed upon a piece of ground belonging to the society of Arquebusers, who complained of the inroad thus made upon their property. At first the painter was disposed to dispute their claims, but being convinced of their justice, he agreed to paint for them a full-length portrait of their patron, St. Christopher, as an indemnification for the piece of ground. Not relishing perhaps the subject imposed upon him by the society, he chose to understand the name *Christopher* in its etymological sense of *one who carries Christ*; and accordingly in the *Descent from the Cross*, the Christ is represented as supported by several persons, who thus became *Christophores*. With a like intent he painted on the left wing the *Visitation* of the Virgin, during her pregnancy, to her cousin Elizabeth, and on the right the *Presentation in the Temple*, with Simeon bearing the infant Christ in his arms. It

should seem that the device was rejected by the Arquebusiers, who insisted upon the literal fulfilment of the compact. Rubens accordingly painted on the outside of one of the wings a colossal figure of St. Christopher, and on the other an old hermit with a lantern, which he doubtless intended as a satire upon the taste of these pertinacious worthies.

As a companion to the above, another celebrated picture by the same artist occupies the corresponding position on the north transept. This is the *Elevation of the Cross*, originally designed for the altar-piece of the church of St. Walburge, which having fallen into a state of irreparable decay, was pulled down some few years since. Sir Joshua Reynolds describes it as one of the "best and most animated compositions of Rubens." The management of the light is exceedingly skilful; and the mingled sorrow and resignation which the face of the Saviour exhibits is touching in the extreme. It is said that the portrait of a favourite dog of Rubens was added some years after the completion of the picture at the request of the cure of St. Walburge. The right wing represents *St. Catherine*, the left *St. Eloi*.

In the aisle which surrounds the choir are several small chapels, in the front of which, commencing on the south side, is a good picture of the *Marriage in Cana*, by Martin De Vos, and a *Saviour* by Quartemont. The second chapel contains the monument of *Moretus*, above which is a small painting of the *Resurrection* by Rubens, which is very highly esteemed. *St. John* and *Catherine* are painted on the inner wings, and angels on the outer. The portrait of *Moretus* is also by Rubens; the sculpture by Van Geel, an artist of Malines. On the opposite side; above the monument of Rottiers and his wife, is a picture by Martin Pepyn, of *St. Norbert in Prayer*. Of this saint it will be necessary to say a few words presently.

Above the vestry door, in the third chapel, is a small statue of the *Virgin and an infant Christ*, exquisitely sculptured by *Du Quesnoy*, which escaped the fury of the *Iconoclasts*, and on either side of the door are paintings by *Van Balen*, in the Italian style. The *St. Francis kneeling* is by *Morillos*, a painter to whom Rubens attached considerable merit. In the next chapel is the monument of *Plantin*, already mentioned, and in the adjoining one is a *St. Norbert*, by Diepenbeck, formerly coloured. Proceeding onwards towards the transept, over the marble monument of the Baron *Dubut*, is a *Dead Christ*, by *Van der Linden*, of no very striking pretensions. The marble statues and mausoleum of Ambrose Capello, which next present themselves, are among the best performances of *Verbruggen*; and above them is a magnificent picture of the *Last Supper* by *Otto Venuis*. On an adjoining column is a beautiful piece of sculpture in marble, by *Van der Neer*, presented to the cathedral by a member of the *Moretus* family, and representing *Christ crucified*. In the last chapel is *Francken's* picture of *Jesus in the midst of the Doctors*; in which the component figures are portraits of Luther, Calvin, Erasmus, and other reformers. Facing the chapel of St. Anthony is a portrait of St. Felix, attributed to Vandyke; and a head painted on marble, after Leonardo di Vinci. The altar-piece, in white marble, is by *Verbruggen*.

In the chapel behind the choir is the altar, the only one of thirty-two, upon the same model, which escaped the fury of the revolutionists in the

close of the last century. The chapel contains two good pictures by M. Pepyn. At the back of the high-altar is a picture of the *Death of the Virgin*, by A. Mathyssens; and immediately below the *Marriage of Joseph and Mary* by Van Brée, so ingeniously painted as to be constantly taken for a sculpture in bas-relief.

One of the richest ornaments of the cathedral is the chapel of Our Lady in the north aisle. It is in white marble, of the most delicate workmanship, and ornamented with bas-reliefs of the Annunciation, the Visitation, the Presentation in the Temple, and the Assumption, in the highest perfection of the art, by Verbruggen. It is perhaps unnecessary to observe that the image of the Virgin, which is enshrined within the chapel, is an object of peculiar veneration to the inhabitants of Antwerp, and, of course, possessed of miraculous powers, as efficacious as they are extraordinary, in all cases of malady and misfortune whatsoever. Apropos of miracles, it may be well to conclude with the prevailing tradition respecting the origin of the cathedral.

Early in the twelfth century a man of large fortune and considerable talent, whose name was Tranqueline, propagated the most abominable doctrines in the neighbourhood of Antwerp. Teaching that the sacraments of the Church were mere inventions of the devil, and denouncing the pope and the clergy as a set of impostors, he soon collected a vast multitude of followers, and to whom he permitted, as he himself practised, every species of licentiousness and immorality. By these means he obtained the most powerful influence over the people, and more especially over the women, insomuch that, as an historian relates, "*Sese infelices arbitrantur quæ nefarium cum hoc libidinoso viro commercium habere non meruissent.*" Parents prostituted their children to his lust; and the most powerful exertions of the Church were unable to put a stop to his abominations. At length St. Norbert, whose preaching had been frequently attended with supernatural effects, arrived from France in the year 1123, with twelve disciples, and undertook to check the progress of the miscreant. The Chapter of St. Michel assigned their house and their church to the holy man, and with the consent of Burchard, Bishop of Cambray, retired to a chapel near the city walls, dedicated to *Our Lady of the Branch*. St. Norbert soon extirpated the heresy of Tranqueline; and the little chapel of the Branch erected by Bishop Burchard into a collegiate church, gave place eventually to the present structure. The record of this event is contained in the following lines, which were formerly inscribed above the altar, which occupied the site of the little chapel of *Notre Dame* :—

"Undecies centum ductis, et sexquater annis,
Virginis a partu conciliante Deum,
Burchardus Præsul hæc atria, nec minus aram
Sacrauit, medicum quæ tenet Ecclesie."

On the 21st of January, 1555, Philip II. of Spain, held a chapter of the order of the Golden Fleece in this church, at which nineteen of the knights were present; these were formerly suspended behind the choir. It was at the instance of the same monarch that Notre Dame was erected into a cathedral by Pope Paul IV. in 1559. A bull of Pious VII. suppressed the bishopric in 1802, and converted it into a cure of the first class, dependent on the archbishopric of Malines. The church, however, retains the name of a cathedral.

ROMANISM.

ON THE IMMACULATE CONCEPTION AND WORSHIP OF THE
VIRGIN MARY.

IN resuming our papers on Romanism,* as developed in the published documents of its defenders, we introduce, as the subject of the present number, the doctrines connected with the Virgin Mary, commencing with a singular piece originally published at Rome, and afterwards at St. Omer, a copy of which reprint has furnished us with the present impression. We give it verbatim; and our readers will, we imagine, not think it beneath their notice either as a literary curiosity, or as a concise exposition of the manner in which the Romanists are wont to speak of and address their patron goddess.

"Anagrammata centum et duo prorsus pura pro Deipara Virgine, sive originali peccato concepta, quæ D. Joannes Baptista Agnensis, Cyrneus, Caluensis, Eminen-
tissimi Principis, S. It. E. Cardinalis Julii Rospigliosii Aulicus, sola memoriæ vi)
(nam oculorum lumine ferè orbatus, litteras in papyro exaratas inspicere non valit,
eruit ex his Salutationis Angelicæ verbis.

AVE MARIA, GRATIA PLENA, DOMINVS TECVM.

Sunt in his verbis supradictis litteræ hoc numero:—

A : c : d : e : g : i : l : m : n : o : p : v : s : t : u :
6 : 1 : 1 : 3 : 1 : 3 : 1 : 3 : 2 : 1 : 1 : 2 : 1 : 2 : 3 :

1. Pura unica ego sum, *Mater alma Dei Nati*.
2. Deipara inventa sum, ergo immaculata.
3. Pia, Munda, Justa, *Alma Creatorem genui*.
4. Ego aurum nitens, Immaculata Deipara.
5. Ego mitis, pura, Immaculata, Veneranda.
6. Margarita Cœli sum; nivea aptè munda.
7. Sat pura è malo Adam, Increatum genui.
8. Una semper Immaculata *Virgo Dei Nata*.
9. Deipara augustè Immaculata nominer.
10. Arca pura Nati Dei, eum *tegam* almo sinu.
11. Aula sum tota munda, ac *Regina Empirei*.
12. En Virgo, en Deipara sum, et Immaculata.
13. Procul anguis à me, una Mater Dei Amati.
14. Ruat anguis amarè, immane caput elido.
15. Tota sine maculà Adam, purè germina.
16. Pergam Inviolata, ac Munda Mater Jesu.
17. Vivam Deo Integra, Immaculata Parens.
18. Pura et digna mater: *summi Cœli Janua*.
19. Digna Mater Jesu, et pura à maculi omni.
20. Sola purè, ac mirè munda animata viget.
21. Una est Deipara Virgo; en Immaculatam.
22. Una est Immaculata Virgo; en Deiparam.
23. Si pariat una Deum; en ergo Immaculata.
24. En pura Dei amans et Immaculata Virgo.
25. Purè amata, et munda è *macula originis*.
26. Regina summè Diva, purè intacta à malo.
27. Dei Summa Imago, clara et Pura inventa.
28. En Virgo Nata Diva semper Immaculata.
29. Alma virgo ante casum Adæ permunita.
30. En *Virgo pariet Deum*, sana, Immaculata.
31. Nivea Mater Jesu, *culpam ignorat Adam*.
32. Ita Eva secunda, *malum ignorat prime*.

* Vide CHRISTIAN REMEMBRANCE, Vol. XII. pp. 577, 702, 312, 382.

33. Virgo est, ac premunita in *Adæ* malum.
34. Ista Virgo almè, purè ac mundè animata
35. Tanta Virgo merè immunis à culpa *Adæ*.
36. Deipara magna venit, morsu mali vacet.
37. Ea sanè tota Pura, Miraculum magni Dei.
38. Iram maculamvè *Adæ* penitus ignorat.
39. Purior Angelis, Deum, unicè amata, amat.
40. Regina mirè tuta à lapsu communi *Adæ*.
41. En micat almè ignita, Pura domus aurea.
42. Virgo veneranda, ipsamet Immaculata.
43. Ista Eva regina, Mundo almè pura micat.
44. Maturè nego in Deipara justa maculam.
45. Lapsus, ac reatum *Adam* *Nivea* ignoret.
46. Magna Deipara unicè tuta è morsu mali.
47. Jurè negamus maculam in tota Deipara.
48. Amici, en Pura genuit Adam Salvatorem.
49. Ergo sine maculà avità; nam Deum parit.
50. O sane claram et Puram Dei vivi Gratiam!
51. O divam purè genitam sine atra macula.
52. O divam ingenti maculà præservatam!
53. Age Munda; I Pura, tota mirè sine macula!
54. I, O Regina; Pura, Munda, et Immaculata es.
55. Age Numen paris, O Diva ter Immaculata.
56. Age Idea sanè clara omnium puritatum.
57. Tu jurè immaculata. O Magni Dei Parens,
58. Tu magna servata à nece mali duri Pomi.
59. Tu Regia purè Munda, anima amicta sole.
60. Purè Immaculata, es nam Virgo Dei nata.
61. En vades ò Pura, Mater Agni immaculati.
62. Eia munda parens, et Immaculata Virgo.
63. Tu è summo data Pura à nece amari ligni.
64. Pura ante originem Immaculata vades.
65. Tu ergo Immaculata; nam Deipara venis.
66. Tu Regia, munda animata Cælum aperis.
67. Una paries Dei Natum: ergo Immaculata.
68. I, age pura à sorde, et munita in maculam.
69. I Regum Patrona: en Diva immaculata es.
70. Jam munda es à culpa Virgo Intermarata.
71. Una Deo immaculata es, Mater puri Agni.
72. Era ergo pura, Munda, immaculata nites.
73. I Virgo sanè Munda, aperte immaculates.
74. Eva te dignum juro sive macula partam.
75. Pura à macula, esto etiam mundi Regina.
76. Tu Regina pia, summa, et munda Cœli Ara.
77. I Virgo almè amata, pura, Munda nitesce.
78. Sanè digna, meritovè Pura Immaculata.
79. Verum Dei Augum, intacta à malo, paries.
80. Age purè animata, mirè cumulata donis.
81. O Regina summè nitida, et pura à maculà.
82. Cœli merè gaudium, Nata Pura Amantis.
83. Virgo planè Munda, ac Mater Jesu Amati.
84. Eia Pura, Munda, tu magni electa Amoris.
85. Virgo antea-immaculata, en paris Deum.
86. En vacas multà pomi, Regina Diva Mater.
87. Mater Virgo pia, jam vale sanctè Munda.
88. Eva Regina summo Amanti Pura Dilecta.
89. O vera Immaculata Dei Gnatum pariens.
90. O Jesu, en digne Mater, Pura Immaculata.
91. O magna Immaculata, tu Parens Veri Dei.
92. Adam et Evam in maculà purè ignorasti.
93. I alma, intacta, Eva Virgo semper munda.
94. I ergo Pura, i sanè munda, et Immaculata.
95. Euge mali nescia, Pura munda, mira tota.

96. Age Patrona Mandi, jurè Immaculata es.
 97. En tu Immaculata es, nam Virgo Deipara.
 98. Eva secunda, Pura Mater Agni immolati.
 99. Virgo à maculâ Adæ patenter immunis.
 100. Te Puram, sine macula genitam adoravi.
 101. Tu vera Primogenita sine macula Adam.
 102. Agnita pura è maculâ à Montium sidere.

Finis.

Hæc Anagrammata impressa sunt juxta examplar
 Romæ primo editam, Typis Ignatii de Lazaris, 1661.
 Audomari

Typis THOMÆ GEVBELS, 1662.

In the above medley of repetitions, we have marked the numbers 1, 3, 8, with italics, to direct attention to the singular relationship which they establish for the blessed Virgin; viz. that she is *the mother and daughter of God the Father*, as well as *mother of the Son of God*: and we have marked No. 18, to shew that she is also *the Son of God himself*, since the only person whom Scripture designates as the "summi Cœli janua" is the Saviour. (John x. 9.) Surely these are notions which nothing can justify but the mythological pedigree of the pagan Juno, the sister and wife of Jove. We need not point out the expressions "Regina" and "Regum Patrona" as unscriptural; but we notice such passages as those in Nos. 25, 31, 32, 35, 40, 45, &c., because they serve as a text for the following exposition of the doctrine of the Immaculate Conception,* and the other superstitions of the Church of Rome respecting the Virgin Mary, which we deduce from two authorities of paramount authenticity—the "*Theologia Moralis et Dogmatica Reverendi et eruditissimi Domini PETRI DENS*,"† and the "*Medulla*

* Jeremy Taylor (to whom we refer, for the convenience of those who may wish to see the authorities) tells us, that the Immaculate Conception was a disputed doctrine even in the days of Pope Sixtus IV.; and that not only was it denied by the Dominicans, but the feast, offices, and indulgences of Sixtus' appointment, rejected, because "the Virgin was conceived in sin."—*Liberty of Prophesying*, sect. VII.

†

Theologia Moralis et Dogmatica
 Reverendi et eruditissimi Domini
 Petri Dens,

in Universitate Lovan. S. Theologiæ Licentiati, Ecclesiæ Metropolit. S. Rómoldi Mechlin. Can. Grad. et Archipresb. Necnon Seminarii Archiep. Præsidis, etc.

Editio Nova et Absolutissima, Quippe cui nunc primum Accedunt, epitome ex operibus Benedicti XIV. Necnon et variæ summorum Pontificum Præsertim vero ejusdem Pontificis Constitutiones Literæ Encyclicæ, etc. Tom. 8. Dublini. Ex. Typ. Richardi Coyne, in via vulgo dicta Capel-street; Typog. et Bibliopol. R. C. Coll. Maynooth. 1832.

The Dedication follows:

Reverendissimo, in Deo, Patri ac Domino

D. Danieli Murray,
 Archiepiscopo Dublinsi,
 Hiberniæque Primati,
 Præsuli,

Doctrina et Pietate, non minusquam integritate

Vitæ, Morumque Benignitate Insigni;

Qui ad Honorem Dignitatis Episcopalis Summo

Omnium Favore atque Studio Evectus,

Tot Eximiis Virtutibus eam Vicissim Cohonestat:

Qui Summo ardore Parique Sapientia id semper

Egit, ut inter oves Pastoralli suo Commissas

Christiana Charitas in dies in Mellius Proveheretur:

Theologica, auctore LUDOVICO ABELLY, Episcopo Ruthenensi," the full titles of which works are given below.*

We will hear, first, the *Louvain Licentiate*, the accurate as well as official *alias* of the *famosus* Dens. But both these writers will show us, how, altogether, the Church of Rome degrades the Scripture to the level of human tradition, and frequently receives the latter as its only authority. As our intention is to quote largely in our future papers on Romanism from these authors, we shall make no more general remarks concerning them on this occasion.

Respecting the character of the ever-virgin Mary, we cannot do better than bear in the mind what the "most excellent Bishop Pearson" has said: "We cannot bear too reverend a regard unto the *mother of our Lord*, so long as we give her not that worship which is due unto the Lord himself. Let us keep the language of the Primitive Church—

In quo Denique,
Secundum Monitum Sancti Gregorii,
Regit Disciplina Vigor Mansuetudinem, et Mansuetudo
Ornat Vigorem,
Sic ut nec Vigor sit rigidus, nec Disciplina
Dissoluta
Hanc Secundam Editionem
Theologiæ P. Dens
Ejus eum approbatione susceptam
Grati in Pignus Animi ob Tot Tantæque et officia
• Et Beneficia toties collata,
Ea, qua Par est, Reverentia, et observantia,
Dat, Dicat atque Dedicat
Humillimus et obedientissimus Servus
Calendis Mari. 1832. Richardus Coyne.

We have given this title-page and dedication for several reasons. Dr. Murray has disclaimed all interest in the publication, notwithstanding the dedication; and says he did not know that the dedication was cut out of several copies. The public has been alternately amused and disgusted with this assertion. We feel almost sure Dr. Murray is right, for, unless our eyes and all our senses deceive,—the original edition, here called the *second*, had no dedication. The title-pages and dedication are printed on paper evidently different from the rest of the books; the types are not the same, and the way these title-pages are folded and posted in prove, we think unanswerably, that the dedication was an afterthought, and that new title-pages have been put into volumes older than themselves. Is it so? or is it not, Mr. Coyne? If so, Murray is right as to what he says, but worse and more wrong than we believed him.

Medulla Theologica
Ex Sacri Scripturis Conciliorum
Pontificumque decretis
et Sanctorum Patrum ac Doctorum
placitis expressa.

In qua quicquid, tum ad Fidei Mystéria sanè ac rectè intelligenda, ab erroribus quibus suis secernenda, tum ad Sacramenta debite conficienda et ministranda, tum ad actiones humanas juxta divinæ legis normam dirigendas, spectare potest, facili ac compendiosa methodo explicatur. Auctore Ludovico Abelly, Episcopo Ruthonensi.

Editio nona, de novo emendata et quamplurimis Capitibus et Sectionibus aucta; adjectis etiam variis Indicibus, nec non methodicâ Catechesi, ex ipsius Medullæ Theologiæ effatis concinnata.

Parisiis
Pars Prima apud Florentinum
Pars Secunda apud Georgium Josse Lambert,
1667,
Cum Privilegio Regiæ.

'Let her be honoured and esteemed; let him be worshipped and adored.' Ἡ Μαρία ἐν τῇ, ὁ Κύριος προσκυνεῖσθαι. Although Θεοτόκος may be extended to signify as much as the Mother of God, because τίς τευ doth sometimes denote as much as γεννᾶν, and therefore it hath been translated Dei Genitrix, as well as Deipara; yet those ancient Greeks which called the Virgin Θεοτόκος, did not call her μητέρα τῷ θεῷ. But the Latins translating Θεοτόκος, *Dei Genitrix*, and the Greeks translating Dei Genitrix, θεῷ μητέρα, they both at last called her the Mother of God. The first which the Greeks observed to call her so, was Leo the Great." * * * * "It is therefore certain, that first in the Greek Church they termed the blessed Virgin Θεοτόκος, and the Latins from them Dei Genitrix and Mater Dei, and the Greeks from them again, μητέρα θεῷ, upon the authority of Leo, not taking notice of other Latins, who styled her so before them."—(*On the Creed*. Article III. p. 179, 189.)

It is evident from this that there is no tradition to justify the term *Deipara* in the sense frequently used by Romanists. It was in the united divine and human person that Mary brought forth the Son of God, who, by being born of woman, assumed incarnation; and although since he was God from all eternity, it may be said that the Son of Mary was in his divine nature God, yet as he derived not his divinity from her, but only his humanity, it can hardly be said that she was the Mother of God, which would imply that not only was God descended, and not self-existent, but that God himself, as God, was human. It is true that Nestorius, who preached that the Virgin ought not to be called the mother of God, was anathematised by the Council of Carthage in the year 430, but, we take it, the anxiety of the Council arose from a dread of the Arian heresy, which was as grievous to them as it was to Nestorius; and the reason we object to the term *Deipara* as used in these later ages, is, that that term implies not what Nestorius or the Council of Ephesus made it, but more than either. The question between the Council and Nestorius may be seen in *Du Pin*, tom. iv. p. 192.

In Dens, *De personâ Christi*, (Tractatus de Incarnatione, No. 7, tom. v. p. 14,) we have this question and answer—"But how can the blessed Virgin be called Deipara, or the Mother of God, when it is rightly said in the catechism, that Christ, as to his divine nature, had no Mother, but a Father only?

"Answer. These statements very well agree (optime consistunt), for, in the words of the catechism, the eternal generation by the Father is treated of, and thus the Divine Virgin cannot be called the Mother of God by eternal generation, or from eternity; but she may, and ought to be called the Mother of God by generation made in time, forasmuch as she doubly brought forth in time this man, who is also true God from everlasting; whence also as other women ought truly to be called mothers of children, although the chief part of man or the rational soul is not procreated from them, but is infused by God through creation into an organised body; so the Divine Virgin ought truly to be called the Mother of God, although she only supplied the substance of the flesh, (corpulentam substantiam.)" There is nothing in this which can justify such expressions as Regina Empirei; Cœli janua; Regum

Patrona; Tu Regia Cœlum operis; Patrona Mundi, &c. &c. Nor can we reconcile the worship paid to the Virgin with the definitions given by Romanist writers of the different degrees of worship by them acknowledged. Take Dens' chapter, *De Cultu Christi et Sanctorum*, Tract. de Incar. No. 23,—*Quotuplex est cultus sacer? R. Triplex; scilicet cultus Latriæ, Dulia, et Hyperdulia.* *Latria* is there defined to be that which is due to God—of which kind is sacrifice; *Dulia*, that which is paid to supernatural created excellence, such as the veneration and invocation of saints, and the honour paid to a pious man upon earth is thus reduced to *Dulia*; but when that supernatural created excellence is singular, it is called *Hyperdulia*, as more than *Dulia*: this worship is due to the most blessed Virgin Mary. Genuflexion is then defined to take its character from the intention; it is *Latria* if intended for God; *Hyperdulia*, if for the Divine Virgin; *Dulia*, if for the other saints; civil, if to man.—(Tom. v. p. 38.)

Now it is very clear that it is possible that the outward act may be performed so as to compromise this distinction, and where there is not the most careful jealousy over the mind, simple *Dulia* may become *Latria*; and from such expressions as those met with in the anagrams above, and from the customs of Romanists, it is certain that the *Hyperdulia* due to the Virgin is oftentimes the same as *Latria*, and thus she is worshipped as a goddess. That such has been the case we infer from the admissions of Abelly: "Since amongst saints there are various and unequal grades of sanctity; therefore to those, who were by their merits and virtues more remarkable, special honour is to be paid, which, by common use, is signified by the word *Hyperdulia*; with which kind of honour, all the orthodox unanimously agree, the most Holy Virgin Mother of God (*Deiparam*) ought to be worshipped beyond all others." "It is to be observed, fourthly, that the worship paid *cannot be discerned by the exterior act*, whether it be *Latria* or *Dulia*; for *by those very acts and external signs by which we adore God, we also very often worship the saints*; for as to God, so to them, we uncover the head, bow the knees, &c. wherefore this must be discerned from the internal affection of the will." (Abelly, *De Incarnatione*, Tract. v. cap. viii. § 1, n. 2, vol. i. p. 359.) "You inquire whether, besides *Hyperdulia*, *Latria* may be offered to the most holy Virgin, on account of that union which we conceive to be between her and her Son, Christ the Lord."—"It is answered in the negative, with St. Thomas a. 5. For although, *metaphysically speaking*, she may, in a certain sense, be adored with a relative (respectivâ) adoration, yet, *morally and practically speaking*, this ought not to be on account of the danger of error and scandal, whence St. Epiphanius, (Hær. 78 and 79,) deservedly blames and accuses of heresy certain women in Syria, who, as a sign of adoration to the blessed Virgin, offered some libations." (*Ibid.* § 3, n. 6, p. 370.) He then goes on to paraphrase the salutation of the angel, because that salutation is used "in many offices of worship and veneration, which the universal Church every where exhibits towards the most holy Virgin in prayers, and in diurnal and nocturnal doxologies." Is it too much to ask, if the mass of people, who hear these prayers and doxologies, can discriminate between metaphysical and moral speaking? and does not the fact of the Syrian women prove our position, that the

doctrine of the Romanists is unjustified by Scripture? * Whatever sense *Deipara* may or may not bear, or whether or not "the mother of my Lord" may or may not mean "The mother of God," it is clear that the Romanists attribute to the Virgin a "power in heaven and in earth," which Protestants assume upon scripture testimony to be the strict province of the Redeemer. Abelly, whose authority cannot be disputed, seeing that his work was expressly written as a text-book for the clergy of his day, to enable them to prepare for orders ["*idque præsertim intentum, ut illi, qui Ordinibus sacris ascripti sunt, eam (quam scientiam salutis Propheta vocat) probè teneant: sicque et seipsos, et alios, quos juvare et instituere tenentur, salvos facere possunt,*"] ends his exposition of the angelic salutation with the following:—"A brief little prayer is added to this salutation from the *ancient custom of the Church*, by which we entreat the intercession of this most holy Virgin, in all time of this life, but especially" (why?) "in the final exit from it, and last hour of death: which it is certain the ancient fathers did, with a peculiar sentiment of devotion; amongst whom S. Ephrem, who lived before the twelfth century (*Orat. ad Sanctiss. Virg.*) thus prayed to her:—Be with me now and ever, O Virgin-mother (genitrix) of God, gracious and merciful mother of pity, protectrix and helper (auxiliatrix), now in this present course of life: and in the last moment of life defending my soul, and driving far away from it the dark and horrid attacks of the worst of demons," (*tenebrosos atque horrendos insultus pessimorum dæmonum*). (*Ibid.* p. 371.)

The argument for this worship of, and supplication to, the saints, is defended by Dens in this wise:—"Prove that the saints in heaven are to be worshipped and honoured by *Dulia*. *A.* It is proved, 1st, by their being the friends of God: 2dly, because the Church has instituted festivals! (is not this begging the question?) lastly, by the practice of Abraham, Jacob, and Samsom, and others, who shewed reverence and honour to angels; and because blessed men in heaven are as the angels, (*Matt.* xxii. 30). Is this worship of the saints absolute, or relative? Absolute, but towards God relative. 1st *Objection.* 1 Tim. i. 17. *Answer.* It is *Latria* and not *Dulia* there meant. 2d *Obj.* *Esther* xiii. 14. *A.* "Haman required honour, as if there was something of the divinity in him, for when gentiles were elevated they thought a divinity was communicated to them; and we thus see the Cæsars, after death, to be reckoned amongst the gods. 3d *Obj.* *Apolcalyp.* xix. 10. *A.* The angel refused it out of modesty, on account of the great holiness of John!! Are the saints to be invoked by us? *A.* With the council of Trent, Sess. 25, de *Invoc. Sanct.* 'It is good and useful suppliantly to invoke them . . . and to fly to their prayers, help, and assistance: but they who deny that the saints are to be invoked, or who assert either that they do not pray for men, or that the invocation of them is idolatry . . . think impiously.' II. It is proved from *Gen.* xlviii. 16,

* Besides this case, there are many others recorded. In the correspondence between Pope Gregory and Serenus, Bishop of Marseilles, the Pope rates Serenus soundly for destroying the images "*which the people adored,*" ordering the Bishop to set them up again to be *honoured*, and desiring him to see that they be not *adored*!!! Gregory, no doubt, had read 2 Kings xviii. 4; but Popes are *wiser* men than Hezekiah or Serenus.

the History of Tobit, and 2 Maccab. xv. 14, where 'the saints in limbo pray for men,' and Exod. xxxii. 14, 'where God was appeased by the prayer of Moses for the people;' therefore it is more lawful to pray to the saints reigning with Christ, since they are more united with God!" There can scarcely be any necessity to point out the fallacy of these arguments: it is self-evident. The case of Haman is not in point; it was worldly, not divine honours he wished for. Rev. xix. 10 says nothing about John's holiness. The council of Trent can have no authority but what Scripture gives. The quotation from Gen. xlviii. 16 is most fatal for the Romanists. Dens says, "Jacob invocat Angelum suum," i. e. his guardian angel. Now the Bible tells us, it was the "angel which redeemed Jacob from all evil," and on referring to Gen. xxxi. 11—13, this angel was "the angel of God"—"the God of Bethel"—viz. Christ himself. As for the history of Tobit and Maccabees, they are only fit for people who believe in limbo, which is as *apocryphal* as the transaction recorded about Jeremiah, which Dens quotes; and as to Moses praying to God, what analogy can there be between him, in his peculiar character on earth, and some of the saints of the Church of Rome, elevated presumptuously, like "the Cæsars after death," to heaven, at the caprice of a gentile or popish superstition? Our intention was not to have gone now further into these arguments, but we cannot refrain from quoting Dens, as to the resolution of the objections against the invocation of saints (No. 25). "Obj. 1. 1 Tim. ii. 5, *ergo Sancti non sunt mediatores nostri*. A. *Ergo non sunt mediatores principales . . . concedo totum;*" but if it be, non sunt mediatores secundarii et participativi, &c. *nego consequentiam*,—and he quotes Gal. iii. 19, and in this sense the divine Virgin is called, "*our life and hope*," whilst we pray to her, "*give health to thy hand-maids*" (*servulis, query, valets?*) and thus the Apostle, 1 Cor. ix. 22, says, "*that I might save some*,"—what an analogy! The saints, he tells us, are invoked as mediators with a mediator and God, as St. Thomas says, that they may make up the deficiencies of our prayers! Obj. 2. "The saints know not our prayers; therefore are vainly invoked." A. "The saints know in the Word, all things which belong to their condition, and, therefore, our prayers to them they see plainly in the Word, as in a mirror, even as the angels know our prayers." The objector quotes Eccl. ix. 5:—"The best answer is, that these are the words of fools, who say the soul dies with the body." Obj. 3. "All good things come from God, therefore it is wrong to ask them of the saints." A. "I deny the conclusion, because so doing we do not exclude God, but rather use the saints as intercessors; and this not from any defects of God's power or pity, but because God is not willing to confer certain benefits except through his saints, that he and they may be honoured in each other, or that order and subordination may be preserved." 2. "Generally," says Dens, "you will convince sectarians, concerning these and other objections, by this, that all these things do not oppose our prayers for the living; *ergo*, they cannot oppose our praying for the suffrages of the saints in heaven." Surely "sectarians" are not such blockheads as not to know, that whilst we are commanded to "pray one for another" (James v. 16), we are also expressly told, that "the grave cannot praise thee: death cannot celebrate thee: they that go down

into the pit cannot hope for thy truth. The living; the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth." (Is. xxxviii. 18, 19.) In reply to the question, whether invocation of saints is commanded; the answer is, "*Some* think it is neither necessary to salvation, nor commanded to any; but Sylvius, Billuart, &c. more probably think, it is prescribed: and that doctrine, at least, concerning the blessed Virgin, seems sufficiently to be collected from the holy fathers, and the common sense of the faithful," (tom. v. p. 41.) Perhaps the "*some*" will still think the same, notwithstanding the special pleading of Peter Dens. Abelly (vol. i. p. 364.) gives much the same sets of arguments, but adds 2 Pet. i. 15, where he interprets—"I will endeavour that ye may be able, after my decease," &c. to imply, that Peter would pray for his disciples, instead of, that he would, *by writing his epistles*, enable his disciples to have his teaching in remembrance. Whenever a Romanist tries his hand at quoting Scripture in matters purely Romish, we always fear an abortion, and are never disappointed. As a striking proof of this assertion, and as collateral with our subject, we find Peter Dens asserting, that one of the "signs of predestination" is "a singular devotion towards the blessed Virgin Mary; wherefore the Church applies to her in a proper sense, [sensu accommodo]" Prov. viii. 35, "Whoso findeth me, findeth life, and shall obtain favour of the Lord." He, indeed, is reckoned the only client of Mary, who studies to imitate her virtues. These deductions are more fully expressed by Alvarez, Gonet, &c. &c." (Tom. i. p. 75.)

In the tract "*De Virtute Religionis*" (vol. iv. p. 31,) No. 25, *De Salutatione Angelica*, Dens informs his readers:—"The pious devotion of the faithful from the most ancient use of the infant Church, observes the custom of reciting the Angelic Salutation after the Lord's Prayer, that through the intercession of the most blessed Virgin Mary we may obtain that which we ask of God: for she after Christ is our hope." What a pity it is, that St. John did not know this when he wrote the 14th and 15th verses of the 5th chapter of his 1st Epistle; but, perhaps, he recollected what his Saviour said in the Gospel (John xiv. 13, 14; xvi. 23, 24).

(To be continued.)

ON SPURIOUS AND DISEASED CHARITY IN MATTERS OF RELIGION.

"Rejoiceth not in iniquity, but rejoiceth in the truth."—1 Cor. xiii. 6.

IF it be allowable to select *κατ' ἐξοχήν* from among the sacred writers any as especially enforcing and explaining the true character of genuine charity, the eye would almost naturally turn to St. John and St. Paul. Who, indeed, can read the repeated exhortations to universal love among the brethren contained in the Epistles of the former, or the splendid and vivid portraiture of the latter in the chapter above cited, without perceiving how largely the one same ruling feeling guided the entire tenor of their thoughts, and pervaded the whole structure of their

minds? Having, then, such guides, in proportion to our admiration of the pure principles laid down by their teaching and illustrated by their conduct, and to the distinctness whereby we are instructed in the truth, must we, thus enlightened, be cautious against being deceived into giving that credit and honour to a spurious imitation which are due only to the genuine feeling. *Corruptio optimi pessima.* We must not confound a mere morbid weakness with a christian virtue, or by carrying even the genuine principle to a vicious extent, become virtual "partakers of other men's sins." There is assuredly more of true love in snatching a child from the edge of a precipice, though it be at the expense of a present tear, than in quietly leaving it to perish, lest in its rescue we should be peradventure compelled to exercise some little violence: more in the profitable chastisement of an affectionate father, than in the ruinous indulgence of a foolish nurse. What, then, shall we say, if such be the case in earthly trifles, to the mistake of those who, in religious matters, so far from continuing stedfast through evil report and good report, insisting on and maintaining the more strenuously the one unalterable line of truth, and with christian wisdom and christian kindness "on some having compassion, making a difference: and others saving with fear, pulling them out of the fire; hating even the garment spotted by the flesh," (Jude 22, 23;) are ready to confound the boundaries between light and darkness, "to call evil good, and good evil; and put bitter for sweet, and sweet for bitter," (Isa. v. 20,) whenever the people love to have it so, rather than wound the prejudices of others—prejudices in themselves requiring not silence, but decided and open condemnation? To those who have been rendered incompetent to distinguish between these boundaries, through a defective or misleading education, or by a gradual though unintentional perversion of mind, or who are blinded into reversing their characters, I would not now speak, seeing that to them belong rather considerate pity and affectionate instruction. But I would earnestly and seriously address myself to those who, (surely without any such design, or a consciousness of the real nature and tendency of their conduct,) from a morbid dislike to give pain, would rather palliate and excuse sin, and especially that of schism, than boldly look it in the face and rebuke it; and, setting themselves above the plain declarations and severities of Scripture, declare, "Verily thou shalt not die;" speaking peace where there is no peace, (Jer. viii. 11,) and saving souls alive that should not live, (Ezek. xiii. 19). It is for them to reflect, and bitterly, how entirely they are not only "suffering a sin upon a brother which they are commanded to rebuke," (Levit. xix. 17,) but encouraging instead of checking it, by receiving on equal terms, and as though equal partakers with themselves in that covenant which, by renouncing the Church, its appointed medium, they have rejected, those who prefer ordinances of their own; and how absolutely thereby they are sanctioning every wild scheme of self-devised doctrine and worship: it is for them to reckon over the numberless sad and fatal consequences resulting from such nominal faith and real indifference on their parts. Let it be enough now briefly to exhibit how differently taught our pattern St. Paul, and how opposite a view he seemed to take of our own duty and our neighbour's interest.—"Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which

ye have learned, and avoid them." (Rom. xvi. 17.) "Heresies, variance, &c. that they which do such things shall not inherit the kingdom of God." (Gal. v. 20.) "I would they were even cut off which trouble you." (Gal. v. 12.) "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. iii. 6.) "And if any man obey not our word by this epistle, note that man, *and have no company with him*, that he may be ashamed: yet count him not as an enemy, but admonish him as a brother." (ver. 14, 15.) "A man that is an heretic, after the first and second admonition, reject." (Tit. iii. 10.) "Alexander the copper-smith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words." (2 Tim. iv. 14, 15.) "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to holiness, he is proud, knowing nothing—from such withdraw thyself." (1 Tim. vi. 3—5.) "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." (1 Tim. i. 19, 20.) Nor less decisively speaks the mild, the gentle, the affectionate St. John, when, in accordance with St. Paul's exhortation towards our endeavouring always to keep "the unity of the Spirit in the bond of peace, because there is one (only) body and one spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all"—he reports those memorable words of our Saviour himself: "If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they shall be burned:"—nor less condemnatorily when he commands—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." (2 John 10, 11.) "Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, when I come, I will remember his deeds which he doeth, parting against us with malicious words: neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church." (3 John 9, 10.) Yet, in direct opposition to such advice and such conduct of these preachers and ensamples of pure and divine charity, charity in deed and heart, (which, knowing how "faithful are the wounds of a friend, and the kisses of an enemy how deceitful," fears not, from a vicious sensibility, to "rebuken men sharply, that they may be sound in the faith; not giving heed to . . . fables and commandments of men, that turn from the truth," (Tit. i. 13, 14;) and not in soft speeches, which, instead of right things, "speak smooth things and prophesy deceits;") aye, in contradiction, moreover, even to the express words of our Divine Master, that "he which heareth not the Church should be by us considered as a heathen and a publican;" how widely are they to whom I refer blinded by their overstrained and unscriptural perversion of fancied charity into acting, thinking, and speaking! Presumptuously, though peradventure intending it not,

softening the rigours of Scripture, instead of exhorting others to cast down "every imagination and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought unto the obedience of Christ," they profess to hope, yea, and more than to hope, to reassure, and go hand in hand with those beyond the pale of Christ's body, the Church, because surely the Lord will accept pious intentions, though not according to, but in direct defiance of his own commands and institutions; as though such sacrifice were better than humbly to obey, and such offerings than submissively to hearken. (See 1 Sam. xv. 22, 23.) Alas! and have they, in their universal liberality, forgotten who it is that clothes himself in the appearance of an angel of light, and so dresses his ministers also? (2 Cor. xi. 13, 14;) and who it was that first, by a promise of greater wisdom and *light*, led our mother to *independence* and ruin? Have they forgotten that we, poor blind worms of a moment, are not to speculate how we can steal larger blessings by a side-way of our own devising, than God offers in his appointed path; and that they who, vainly puffed up with a fleshly mind, intrude into those things they have not seen, are thereby "ceasing to hold the Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God?" And deem they that every oblation is equally acceptable whether it be or be not after the *shekel of the sanctuary*? If so indeed it in reality be, farewell faith and Scripture, mere dead letters as they are, since good intentions and sincerity are available instead; and to the ignorant prejudices and idle inventions of man that reference hereafter is to be made, which once belonged "to the law and to the testimony!" Was Uzzah, then, so deficient of the only requisite, when he put forth his hand to preserve the ark when the oxen shook it? (2 Sam. vi. 6,)—and St. Paul, when he made havock of the Church? Yet was the one immediately slain, and the other needed even a miraculous interposition to redeem him from the fatal danger of his ways; and having obtained it, deemed himself the "least of the apostles, and one not meet to be called an apostle, because he had thus persecuted the Church of Christ!" (1 Cor. xv. 9.) Had Aaron and Hur thus presumed to judge for themselves, that it were more likely to obtain the blessing of Heaven by quitting themselves like men in the battle, than by going through the mere empty ceremony of holding up the hands of Moses, they had per-adventure found in Amalek's success the wisdom they had wanted in their own minds. (Ex. xvii. 12.) Had Abimelech taken upon himself to conclude that his own prayers must naturally be more fervent, and more heartfelt than any Abraham would prefer for a stranger who had injured him, (Gen. xx. 7, &c.); or Eliphaz, Bildad, and Zophar, that they needed not the supplications of one whom they had so shortly before despised and condemned, (Job xlii. 28;) we need not inquire what the consequence of their presumption would have been, or what it must be to those who are thus "wise in their own eyes, and prudent in their own sight." The whole tenour of the Old Testament, enjoining such precise, and to man oftentimes incomprehensible observances, and, if it may be said, seeming to hang salvation on an apparent trifle, so perfectly corresponds with the total exclusion of man's reason and judgment about divine ordinances in the New, so absolutely shows the

necessity of deviating neither to the right hand nor to the left, to humour our own prejudices, fancies, or ignorance, that, under whatever plea, to sanction and give encouragement to, nay, even to remain silent under, the perversions of others, must be weakness, no less than wickedness. It is for us to receive, to learn, and gratefully comply with the terms proposed by God, and not to "add any thing to or diminish aught from them." It is for us, the combatants, not to attempt to alter the conditions to which we have been subjected, but to "strive lawfully" for the prize which not ourselves, but another has offered to our exertions: and not only so, but, loving others as ourselves, in the fullest exercise of a distinct duty enjoined by true, unfeigned charity, never to permit them to fall from their own steadfastness, and the path of scriptural safety, into the wildernesses of presumptuous self-delusion, or to remain, if fallen, unhelped, unwarned, unsuccoured, while we pass by contented on the other side. The Apostle regretted not that he had pained the Corinthians by his rebukes, in that it had worked repentance and amendment in them. (2 Cor. vii. 9.) And to us has he set an example for our instruction, when, in reply to those who now unjustly offended with him for his christian plainness, he asked, as we must ask, "Am I become your enemy, because I tell you the truth?" (Gal. iv. 16.) "There is a way which seemeth right to a man, but the end thereof are the ways of death: and one great part consequently of our office, especially if we be watchers for souls, must be to guard the members of the Christian Church from mistaking poison for wholesome food."*

E. B.

CHURCH SOCIETIES.

MR. EDITOR,—Bishop Jeremy Taylor has remarked, and the remark is of vast practical importance, that "every man should study his prayers, and read his duty in his petitions;" "for," he adds, "the body of our prayer is the sum of our duty." Applying the principle of this remark to the Church Societies, we have afforded us a very powerful collateral argument in their favour—an argument which, whilst they maintain and propagate sound doctrine, can never be resisted, and the force of which no real Christian will ever venture to call in question.

The Church of England has provided abundantly for the supply of the multifarious spiritual and temporal wants of her children by teaching them, in the first place, what to pray for, and then by putting into their mouths such a "form of sound words" as, if used in simplicity of faith and purity of heart, will certainly draw down the divine blessing. But whilst she teaches them to pray, she at the same time instructs them to *act*—setting before them the ordinances and commandments of the Lord, she requires them to *walk* in them blameless. When she prays that we may not "fall into sin," she advises us not to "*run* into any kind of danger." When she supplicates for grace that we may receive the inestimable benefit of "Christ's sacrifice," and sets before us the "ensample of his godly life," it is that we ourselves may "*cheerfully endeavour* to follow his blessed steps." When, too, she teaches us to

* Daubeny's "Scripture its own Interpreter."

pray that "we may embrace and hold fast the blessed hope of everlasting life," revealed in the Holy Scriptures, she shows our duty to "read, mark, learn, and inwardly digest them." And when, too, she puts the prayer of her divine Lord into our mouths, she does so in the same spirit, and leads us to seek the forgiveness of our sins according as *we forgive* them that trespass against ourselves. And when, moreover, she prays that we may be delivered from all "pride, vain-glory, and hypocrisy; from all false doctrine, heresy, and schism;" and that "God would have mercy upon us, and incline our hearts to keep his laws"—she would have us invariably "turn our petitions into precepts," and be "ready, both in body and soul, cheerfully to accomplish the things that we know God would have done." She in no case offers a prayer in which some lesson of duty is not to be "read," and whether the duty be of a private or a social nature, whether it appertain to us as individual or associated Christians, or as members of the human family, we must in every case stand self-condemned if, asking for grace to perform it, *we seek not to fulfil it*. It would be the height of presumption to beg of God "to give and preserve to our use the kindly fruits of the earth," if we were not resolved to cultivate the soil and sow the seed, that under his blessing it might in due season yield its increase. And it must be equally presumptuous and sinful to pray for spiritual blessings if we either neglect to improve in ourselves or dispense to others the spiritual gifts with which God continually blesses us. The Church of England, as becomes her, is primarily anxious for the spiritual well-being of her own children whom she would first "feed with milk, and then with strong meat," and lead affectionately from the cradle to the grave. But however tenderly solicitous for *their* welfare, she does not invoke the blessings of heaven upon them *alone*, neither exclusively upon the whole christian world, but her charity is large and comprehensive, and embraces the whole race of mankind. She knows that "no man should live unto himself," and that every Christian is "put in trust of the gospel." She therefore teaches her members to pray, not only for "the good estate of the Catholic Church," but also "for all sorts and conditions of men," and in every prayer she utters she inculcates *a lesson of duty*, which she gives it in solemn charge to her different members suitably to carry into execution.

Now it is in the perpetual use of the Church's "prayers and intercessions for all men," that we bind ourselves to use the requisite means for promoting the great objects we pray for; and though of ourselves we can do nothing, yet if we seriously and consistently endeavour to fulfil our christian obligations, *relative as well as personal*, we shall obtain the continual help of God's grace, and in no case be disappointed of our hope. We may confidently expect that he will remove, in his own good way, impediments, however great, to the progress of our designs, and that the leaven of the gospel will gradually so infuse itself into the mass of mankind that the "whole lump shall at length be leavened," and the predicted period arrive when "the earth shall be full of the knowledge of the Lord as the waters cover the sea"—a consummation to which every faithful Christian is devoutly looking forward, and for which the whole creation is "groaning and travailling in pain." And this leads me to my main design, which is, with your leave, Mr. Editor,

to collate some of the numerous intercessory parts of our public prayers, and endeavour to show how we who use them are personally concerned in practically *working* out their fulfilment.

We pray that "all who profess and call themselves Christians" may be led, under the guidance of God's good Spirit, into the way of truth, and "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life"—that he would "give to all his people increase of grace to hear meekly his word, and receive it with pure affection;" and that "all who confess his holy name may agree in the truth of his holy word, and live in unity and godly love." Also, that he "would take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that so we may be all of one heart and one soul, united in one holy bond of truth and peace, and may with one mind and one mouth glorify him"—that "we may not be carried away with every blast of vain doctrine"—that every member of God's holy Church, in his vocation and ministry, "may truly and godly serve him;" and that he would keep it in "perpetual godliness," and, moreover, "bring into the way of truth all such as have erred, and are deceived." Now these and similar petitions, put into the mouths of her members by the Church at different seasons and upon different occasions, mark in the strongest manner her anxiety that we should seek the good of one another, and use diligently the means we possess for effecting the benevolent objects we desire in prayer; and how this may be most consistently and effectually done it becomes every man seriously to set himself to inquire. The Church of England maintains the truth "as it is in Jesus," and keeps the faith "whole and undefiled." She appeals to the word of God, and candidly and fearlessly asserts, that "whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. On this solid ground she takes her stand, and by this standard only does she desire to be tried. Hers, then, we may assure ourselves, is "the way of truth," the "faith once delivered to the saints." A sound and apostolic branch of the Church of Christ, we may rest certain that "she has the promises," and that she is the "Israel of God." If, therefore, any have unwarrantably departed from her communion, the harmony of truth has thereby been destroyed, the God of truth dishonoured, and the separating parties may have "forsaken a fountain of living waters," and hewn out to themselves "broken cisterns that can hold no water." Christian charity, therefore, no less than the honour of the gospel, requires that we seek by all proper means to prevail upon them to return to the fold from whence they have strayed. To this end, if there be a paucity of churches, we should augment their number. If the means of christian education and knowledge be insufficient, we should multiply them. If the real nature of church-union, and the wickedness and danger of schism, be misunderstood, we should impart solid and scriptural information concerning them. All this, and more than this, our prayers bind us to do; and if we do less we publicly declare our inconsistency—we do not take away all that hinders from "godly union and concord"—instead of leading others into the way of truth, we encourage them to wander into the paths of error—we leave them

the easy prey of the Papist, the Socinian, the Infidel, and the Latitudinarian—we serve not God truly in our vocation and ministry—instead of forwarding we retard the progress of his gospel, and endanger the souls of our brethren.

Again, we pray for “the ministers and stewards of God’s mysteries”—that they may “prepare and make ready his way by turning the hearts of the disobedient to the wisdom of the just”—“that they may truly please him”—that he “would illuminate them with true knowledge and understanding of his word, and that both by their preaching and living they may set it forth and show it accordingly”—“that they may set forward the salvation of all men,” and “faithfully serve before him to the glory of his great name and the benefit of his holy Church”—that “the Church being alway preserved from false apostles, may be ordered and guided by faithful and true pastors;” and, moreover, that he “would make all bishops and pastors diligently to preach his holy word, and the people obediently to follow the same.” In these supplications also (interspersed throughout our Prayer Book), we cannot fail to note the extreme anxiety of the Church, that the “lips of her priests should preserve knowledge,” and that they should faithfully “serve God in their respective generations;” and all who are her faithful and true sons will imbibe her heavenly and generous spirit, and while they esteem her ministers very highly in love for their works’ sake, and offer continual prayer that their labours may be successful, they will not fail to read their own “duty in their petitions,” and consider it their part to remove, as far as possible, all visible impediments to pastoral ministration, that the word spoken may “have free course and be glorified.” Wherein impediments consist I need not stop now to inquire: internally and externally we know too well they check the efforts of the clergy in all directions; but in every diocese and in every parish very many difficulties and obstructing causes may be obviated and eventually removed, as well by increasing the extent of church-accommodation, and providing in populous places for a third service, as by multiplying schools—and more generally and systematically promoting christian knowledge. These duties, let me repeat, it is incumbent upon every devout worshipper to fulfil, upon all who desire “that the Church, being preserved from false apostles, may be guided by faithful and true pastors, and that the people may obediently follow the diligent preaching of God’s holy word.” Moreover, in the office for “the Ordering of Priests,” it is the prayer of the Church, “that as well by God’s ministers, as by those over whom they shall be appointed his ministers, his holy name may be for ever glorified, and his blessed kingdom enlarged.” And again, that “we may have grace to hear and receive what they deliver out of God’s holy word, or agreeable to the same, as the means of our salvation, that in all our words and deeds we may seek his glory and the increase of his kingdom.” And, again, at the consecration of bishops, the prayer of the Church is, “that they may evermore be ready to spread abroad the gospel—the glad tidings of reconciliation.” Now these prayers likewise involve corresponding duties, and we cannot expect that the “gospel will be spread abroad,” and the “kingdom of God enlarged,” nor believe that in all our words and deeds we are seeking his glory, if bishops, pastors, and people do

not strive in their proper and respective stations to "teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." Neither may "we cease our care, our labour, and our diligence, before we have done all that lieth in us for bringing men into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us either for error in religion or for viciousness of life." These objects we must ever bear in mind it is the duty of both clergy and laity to seek, and though unto the former is solemnly committed the "care of the churches," and to "minister unto the congregation," yet upon the latter also heavy responsibilities devolve, and "*every man*, as he hath received the gift," is bound to *cooperate* with God's ministers in dispensing the same to others.

Again, in the baptismal service, our prayer for all those baptized is, that they "may be delivered from God's wrath, received into the ark of Christ's Church, and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that, finally, with the residue of his holy Church, they may be inheritors of his everlasting kingdom." And, surely, if we pray thus, we have likewise solemn *duties to perform*, and though special ones appertain to parents and sponsors, yet every member of the Church is more or less bound to "fulfil her joy," by taking care that the little ones so affectionately received into her bosom, be neither through any lack of christian instruction afterwards "ashamed to confess the faith of Christ crucified," or by any deficiency of church room tempted to withdraw themselves from the holy communion into which baptism introduced them.

And at confirmation, in like manner, the prayer of the assembled congregation for all the recipients of the holy rite is, that "God's fatherly hand may be ever over them, and his Holy Spirit ever with them, to lead them in the knowledge and obedience of his word, that in the end they may obtain everlasting life." Here, too, our duty is manifest, and while we pray for God's blessing upon them, we must ourselves lead them by the hand, set before them the good and the perfect way, "*narrow*" though it be, and "*old*," and let them see how circumspectly we ourselves walk in it. Moreover, we must teach them to "love the habitation of God's house," and afford them every convenience for devout and uniform attendance there. Thus much, *at least*, every Christian is bound by his prayers to do, thus much the Church requires of us, and thus much the present and future interests of our youthful brethren demand at our hands.

But, as I remarked, the Church of England is not only anxious for the spiritual good of her own members and the universal Church, but likewise for "all sorts and conditions of men;" accordingly, she teaches her members to pray that God would be pleased to make his "way known upon earth, his saving health unto all nations;" that he "would have mercy upon all men," and "give to all nations unity, peace, and concord;" and, further, that he would take from all "Jews, Turks, Infidels, and Heretics, all ignorance, hardness of heart, and

contempt of his word, and fetch them home to his flock." And, in the same spirit, in a recent special* form of prayer she put this petition, among others, into our mouths, namely, "that we may be an acceptable people in God's sight, and make known unto the ends of the earth the riches of his mercy in Christ." Such prayers as these the Church instructs her members to use in full faith that God will make good his repeated promises, and "glorify himself before all the nations." But she well knows that the wonderful designs of Providence are to be wrought out by human agency, and that those who are blessed with the light and privileges of the gospel are the appointed instruments for disseminating them to others. And, therefore, in teaching us to pray for "all men," she designs that in this case also we "read our duty in our petition, and do all that lieth in us for realizing the objects of our prayers." To the missionary work then, conducted upon right principles, and under proper authority, however arduous and vast it may be, we must faithfully and sedulously apply ourselves. "God would have all men to be saved, and come to the knowledge of the truth." His explicit commands are, "Go into all the world, and preach the gospel to every creature." His duly appointed ambassadors are they who are to go, *but they must be sent*, and being sent, they must be supported, and encouraged, and sympathized with; and they need indeed all the consolations and supports we can possibly render them. They have to go into the dark and cruel places of the earth, and reduce whole nations to the "obedience of faith." They have to combat with Satan in his strongest holds, and remove almost insurmountable obstacles, not only before they can preach the gospel with any effect, but before the gracious message they carry will be even *listened to*. In the east, in the west, in the north, and in the south, the most zealous and determined, but at the same time the most enlightened and judicious exertions of the christian missionary are demanded, and in praying continually that God would "make his way known upon earth, his saving health unto all nations," each member of our apostolic communion pledges himself to his fellow-member, and binds himself to his God, to support and encourage his Church's WELL ORDERED missionary efforts. In this work too, every branch of the christian Church is very deeply interested, for according as the labour of love may be carried on with zeal and activity, or with apathy and indifference, the blessing of God will be given to or withholden from its component members, and the eternal happiness of millions of immortal souls may also stand affected. Nor is it only in the Church's own formularies that we are incited to the performance of this christian duty. Hooker says of the *Psalms*, that "all good necessary to be either known, or done, or had, this one celestial fountain yieldeth." Now obviously the *Psalms* have not respect unto ourselves alone. Herein we repeatedly exhort one another to "declare God's honour unto the heathen; his wonders unto all people;" and "call upon all lands to be joyful in the Lord." Here, too, we "pray for the peace of Jerusalem," and that "God will arise and judge the earth, and take all heathen to his inheritance." We take comfort also in the prophetic declaration, "that Christ's dominion shall be from one sea to

* For Fast-day, March 21, 1832.

the other—from the flood unto the world's end"—that "they that dwell in the wilderness shall kneel before him, and all nations do him service"—that "all men shall be blessed in him, and all the heathen praise him"—that "he shall judge among the heathen, and have them for his inheritance"—that all nations shall come and worship him, and glorify his name," and "all the ends of the world remember themselves, and be turned unto the Lord." And with these, and innumerable other divine prayers, promises, and incentives, repeatedly in our mouths, how can we either fail to know what our duty is, or be discouraged in the faithful and assiduous performance of it? Freely we have received, let us resolve freely to give. "He that hath an ear, let him *hear* what the Spirit saith unto the churches."

Furthermore, at the burial of the dead (and who has not had occasion to attend that solemn service?) we beseech the Almighty "of his gracious goodness shortly to accomplish the number of his elect, and to hasten his kingdom." But such a prayer also includes a diligent use on our part of all proper means for the acceleration of the glorious day "when all who have departed in the true faith of God's holy name shall have their perfect consummation and bliss both in body and soul." And members as we are one of another, our own happiness is bound up in that of the mystical body of Christ; whilst, therefore, we should be extremely diligent by God's grace "in purifying our *own* hearts by faith," we should likewise be as solicitous to promote the eternal welfare of our christian brethren, forasmuch as without them we cannot be made perfect." And though it be not given to us "to know the times and the seasons," or when the end shall be, yet is it clearly our duty, our privilege, and our interest, to fill up (as far as it is ours to do so) the plan of divine mercy for the redemption of the world, and to hasten our Redeemer's kingdom by progressively propagating his gospel until its sounds reach the ends of the earth.

And when, too, the devout Christian from time to time joins his fellow-Christians at the table of the Lord, professing "a lively faith, and to be in love and charity with all men," how infinitely are his obligations increased to promote the glory of God, and the well-being of man! He is reminded on those solemn occasions of the source of all his joy and peace even in that precious blood-shedding which is there "shewn forth." He is entreated by the Church in the most earnest and affectionate manner to "draw near with faith, and take the holy sacrament to his comfort." And in so doing he receives spiritually the body and blood of his Saviour, and feeds upon him in his heart by faith with thanksgiving. It is given to him to experience more and more the preciousness of the Divine promises, and on his part he prays "that all who are partakers of the holy communion may also be filled with God's grace and heavenly benediction, and do all such good works as are prepared for them to walk in." And surely he can never be unmindful of those of his own countrymen and his own Church who are altogether destitute of the comfortable and sustaining means of grace which it is his happiness to enjoy. He cannot forget that there are multitudes around him (perhaps even in remote parts of his own parish) who having no means of attending the ordinances of religion, are living almost "without hope and without God in the world." He cannot but reflect on the

immense number of professing Christians who profess "a form of godliness, but deny its power." He cannot but be moved at the "heresies and false doctrines which disturb the peace of the Church, and at the schism and causeless divisions which weaken it." Nor, further, can he fail to contemplate but with feelings of deep emotion the state of those who in various parts of the world are altogether "strangers from the commonwealth of Israel"—who are dwelling in lands of the shadow of death, worshipping either the corrupt imaginations of their own evil hearts, or the idols which their own fingers have made. And when he reflects upon all this, calls to mind whose "*steward*" he is, and is moreover incited by the Church to "be merciful after his power"—to be "ready to give and glad to distribute"—to "have pity upon the poor"—to "do good unto all men, especially unto them of the household of faith," and to "let his light shine before men"—he cannot but know that he *himself* has something to do in improving the condition as well of his destitute and erring brethren around him as of those who are "afar off." When, too, he reflects upon the *objects* of that precious death which he commemorates, namely, that it was to purchase salvation for the *whole world*, and considers how freely, and yet how undeservedly, he himself has been made partaker of its inestimable benefits, and the infinite debt of love and gratitude thereby entailed upon him, he will feel in their fullest force his compassionate Saviour's significant and gracious words, and be constrained by his help to fulfil his divine injunction, "*Go out into the highways and hedges, and compel them to come in, that my house may be filled.*"

And now, Sir, feebly and very imperfectly as I feel I have drawn out and urged my argument, I cannot but persuade myself that its own weight and importance will enable it to find its way to the heart of every lively and well-affected Churchman. And if I should hear that my reflections have induced a similar train of thought in the minds of your numerous and influential readers, I shall thank God, and confidently anticipate the best results.

I have now only in conclusion briefly to apply the above considerations to the important Societies for Building and Enlarging Churches, Promoting Christian Knowledge, and Propagating the Gospel. And if it be incumbent upon us as Christians, and as Churchmen to exert ourselves for the benefit of others, and if our *à priori* obligations thereto be acknowledged and confirmed by our prayers, we cannot, we may be assured, more efficiently or more appropriately fulfil our duty than by cordially cooperating with the above-named *subsidiary institutions*—institutions whose earnest desire it is to effect the most extensive good upon *right principles* and in a *right way*, and of which it is not too much to affirm that they seek not their *own* glory, but the glory of God and the interest of his kingdom. If, therefore, we are bound by the most sacred ties to promote christian unity and concord in the Church—to teach the ignorant and reclaim the profligate—to lead men into the way of truth, and encourage them to walk in it—to repress heresy and schism, and to remove existing impediments to the success of pastoral ministrations—to give encouragement to God's ministers, and afford them greater facilities for preaching "the word in season and out of season;"—if we have to multiply the number

of our houses of prayer, and supply ampler means of instruction for all baptized into the Church; if we have to provide for the preaching of the gospel in our own colonies, and as far as may be throughout the world; and if in other respects also, relative as well as personal, we have to fulfil the highest christian obligations; we are furnished by the respective Church Societies with the PRECISE MEANS requisite for the furtherance of our various and all-important objects. And if we entertain any feelings of reverence and affection for the venerable Church in whose bosom we have been nurtured; if we are at all grateful for the spiritual blessings she has so long dispensed; if we would not ASSIST the Romanist, the Sectarian, and the Infidel, to undermine her foundations and accomplish her overthrow; if, lastly, we would escape the righteous judgments of the Almighty, "when he ariseth to shake terribly the earth," and would find in the ark of his Church "a refuge from the storm and a covert from the tempest;" we must ONE AND ALL OF US come forward and afford vigorous and constant support to these *same Church Societies*, that through Divine aid they may accomplish the all-important objects they seek, and enable the Church of England to put forth her utmost energies to maintain and perpetuate "the truth as it is in Jesus" in our own country and its dependencies, and to dispense the same unto the extremest regions of the earth.

But in order to this it is absolutely necessary that parochial and district committees be formed throughout the country, and that they be formed *at once* seems likewise indispensable. I would have ASSOCIATIONS OF ALL THREE SOCIETIES immediately set on foot in ALL PLACES. Some persons would then contribute to one society, some to two, and *many* would feel it a christian duty to support *all*. There is no fear of our asking or obtaining *too much*; the great fear may rather be that notwithstanding all we can say and do, the majority of professing Christians will contribute *too little*. The gospel rule however is clear, and admits of universal application, "every man as he hath received, so let him minister." And in order to set forth this rule with the greatest effect, as also to urge the strong claims of the Societies, show their decided church character, and draw forth the suffrages of poor as well as rich, as likewise to enable every member of the Church to discharge the duty his intercessory petitions impose upon him, the Clergy should agree to preach annual, if not semi-annual collection-sermons in their respective churches. Effort and prayer would then go together, and mutually draw down the Divine blessing. The Church of England, as a consequence, would be greatly strengthened—the varieties of error would be repressed—pure religion would flourish among ourselves and be propagated through the world; we should exhibit our consistency as Christians and as Churchmen, and whilst humbly endeavouring to "turn many unto righteousness" we should "glorify our heavenly Father," and certainly not lose our reward.

Commending the matter to the devoutest attention of every Clergyman and every layman, I remain, Mr. Editor, your constant reader and faithful servant,

May, 1836.

X.

Or, the History of Cathedral and Parochial Organs.

[Faint, illegible handwritten notes]

GREAT ORGAN. 3 Flute.

The compass of the great and choir organs is from G G, including G G sharp, to F in alt, 59 notes; that of the swell, from F in the tenor,

to F in alt, 37 notes. The quality of tone is rich and powerful, and the various stops are good used either in solo, or chorus; but there is not so much boldness and body in this organ as in the one at Stepney New Church, built also by Davis. There is an octave and half of German pedals, with double pipes to DDD, and large unisons at the bottom. The quality of these is very fine.

The organ is placed in a very unfavourable situation for sound, being in a second gallery, and too near the ceiling.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

REV. NICHOLAS GERMON. — The congregation of St. Peter's, Manchester, have presented their minister, the Rev. Nicholas Germon, M.A., with a richly chased salver and splendid silver tea service. Edward Brooke, Esq., the senior churchwarden, in behalf of the congregation, bore testimony in a most appropriate address, to Mr. Germon's faithful services as minister of St. Peter's for a period of fourteen years, and to the general feeling of respect and regard entertained towards him by the congregation at large. Mr. Germon, in reply, said that he had now been connected with St. Peter's congregation for fourteen years, during which time he had received marks of attention from many of its members, which he could not forget as long as he lived; "but this," continued the Rev. gentleman, "is a splendid memorial of their united kindness, which will extend beyond the narrow limits of my life, and which I shall hand down with a pleasing satisfaction to my children, as a token of the good feeling which has subsisted between a christian pastor and his flock; and whilst it encourages me in the zealous though imperfect discharge of my sacred duties, will, I trust, teach them also that the best way of securing the approbation of others is, by conscientiously 'doing their duty in that state of life unto which it shall please God to call them.'" The salver bears the following inscription:—"Presented, together with a tea service, to the Reverend Nicholas Germon, M.A. incumbent of St. Peter's, Manchester, in testimony of the sincere attachment of his congregation, their respect for his private worth, and the due appreciation of the faithful discharge of his ministry for a period of fourteen years. May 19th, 1836." The cost of this plate was one hundred and twenty guineas.

PRESENTATION OF PLATE TO THE REV. ROBERT MONTGOMERY. — We feel at all times sincere pleasure in recording any public proof of the attachment of his flock to a minister of the gospel, and we are sure that the interest of our present announcement will not be diminished, when we add that Mr. Montgomery, late of Lincoln College, Oxford, and the well-known author of several very successful poetical works, is the individual at present alluded to. Mr. Montgomery has for some time been curate of Whittington, near Oswestry, and on his retirement, the parishioners determined to give him some permanent mark of their regard. Accordingly on Thursday week, at a public breakfast, the Rev. gentleman was presented with a splendid inkstand and two very elegant goblets, exquisitely chased, with this inscription:—"Presented to the Rev. Robert Montgomery, by the inhabitants of Whittington and the congregation of St. Andrews Frankton, in the county of Salop, in token of esteem and admiration for his professional exertions while curate of the parish." Mr. Montgomery returned thanks in feeling and appropriate language, dilating a little on the solemn nature of that spiritual friendship which ought always to exist between a minister and his congregation. Altogether the scene was one of no small moral interest, and appeared to make a great impression on all present.

THE REV. E. J. CRAWLEY. — The congregation of Trinity church, Walcot, Bath, have presented to their late minister, the Rev. Edmund Jones Crawley, M.A. of

Jesus College, a handsome piece of plate, as a testimonial of their deep sense of his zealous exertions, and his benevolent attention to the poor of a populous district, from the opening of the church to the day of his resignation, being a period of nearly fourteen years.

THE LATE DR. BURTON.—The friends of the late Dr. Burton resident in the University are aware that a subscription has been entered into for the purpose of erecting a tablet, with a suitable inscription, to the memory of the late lamented Regius Professor of Divinity, at Christ Church. It is possible that this may meet the eye of some of his friends and admirers at a distance from Oxford, and as it is very desirable to ascertain the exact amount of the sum subscribed, the committee hope that all who wish to contribute towards this desirable object, will signify their intentions at the banks of Messrs. Parsons and Co. in Oxford, or Messrs. Hammersley and Co. London, before the close of the present term.

THE LATE BISHOP RYDER.—The subscription for erecting a monument in Lichfield cathedral, and a new church in Birmingham, in honour of the late Bishop Ryder, amounts to 1500*l*.

THE REV. H. BISS.—The town council of Monmouth have recommended the Rev. Henry Biss, M.A. fellow of Worcester college, to the Worshipful Society of Haberdashers of London, as a proper person to succeed the late Rev. J. Powell, as lecturer to Jones's charity at Monmouth.

THE LORD BISHOP OF OXFORD.—The Lord Bishop of Oxford requires of all candidates for holy orders three months' notice of their wish to offer themselves to be ordained.

ADVOWSON OF THE RECTORY OF BATH, AND VICARAGE OF LYNCOMBE AND WIDCOMBE.—We understand that this preferment has been sold for the very large sum of 6330*l*. The purchaser is Mr. Simeon, of King's College, Cambridge. Several persons well acquainted with the value of this description of property, had estimated its utmost produce at 4000*l*.

PAPISTICAL MISSION.—We understand, from very good authority, that a number of Roman Catholic priests have been for some time engaged in studying the Welsh language, with the intention of commencing a Roman Catholic mission in the principality. In furtherance of this object also a Popish mass book has been printed in Welsh, and no doubt active means will be taken to undermine the faith of the simple-minded Cambrians, whose ignorance will only render them an easier prey to the wiles of the enemy.

ORDINATIONS.—The Lord Bishop of Worcester will hold a general ordination on Monday, the 25th of July next, being St. James's day.

The Bishop of Lincoln's next ordination will be held at Buckden, on Sunday, the 25th of September. Candidates are required to send their papers to his Lordship before the 14th of August.

ORDINATIONS.—1836.

By the Lord Bishop of Oxford, May 29.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Bagot, Hervey Charles	M.A.	Christ Church	Oxford
Barnewell, Edward Lowry	M.A.	Jesus	Oxford
Berkeley, George Campion	B.A.	Pembroke	Oxford
Blackall, Henry	M.A.	Christ Church	Oxford
Churchill, John	B.A.	Worcester	Oxford
Dodd, Joseph	B.A.	Queen's	Oxford
Garnier, John	B.A.	Merton	Oxford
Geeswell, Clement	M.A.	Oriel	Oxford
Govett, Robert	B.A.	Worcester	Oxford

Name.	Degree.	College.	University.
Heathcote, William Beadon	S.C.L.	New	Oxford
Kings, Bryan	B.A.	Brasenose	Oxford
Marriott, Charles	M.A.	Oriel	Oxford
Palmer, Henry	B.A.	Christ's	Cambridge
Pinkerton, John Saltwell	B.A.	St. John's	Oxford
Price, William Henry	B.A.	Pembroke	Oxford
Roberts, Harry Mander	B.A.	Magdalen	Oxford
Sawell, William Jonathan	B.A.	Magdalen	Oxford
Seager, Charles	B.A.	Worcester	Oxford
Stephens, Richard Ruding	S.C.L.	New	Oxford
Strange, William Alder	B.A.	Pembroke	Oxford
Tait, Archibald Campbell	M.A.	Balliol	Oxford
Wells, Francis Ballard	B.A.	Magdalen	Oxford

PRIESTS.

Atkinson, Miles	M.A.	Lincoln	Oxford
Bingham, Charles William	M.A.	New	Oxford
Eiscoe, Frederick	M.A.	Christ Church	Oxford
Cloughton, Thomas Legh	M.A.	Trinity	Oxford
Cooke, Edward	M.A.	Wadham	Oxford
Croft, Richard	M.A.	Exeter	Oxford
Dyne, John Bradley	M.A.	Wadham	Oxford
Fawkes, Frederick Francis	M.A.	Christ Church	Oxford
Jackson, John	M.A.	Pembroke	Oxford
Owen, Briso	M.A.	Jesus	Oxford
Paget, Edward	M.A.	Christ Church	Oxford
Portman, Fitzharding Berkeley	M.A.	All Souls'	Oxford
Randall, Henry Goldney	M.A.	Queen's	Oxford
Sewell, James Edwardes	M.A.	New	Oxford
Townsend, Thomas		Worcester	Oxford

By the Lord Bishop of Salisbury, May 29.

DEACONS.

Allen, Isaac Nicholson	B.A.	Magdalen Hall	Oxford
Bacon, Thomas	B.A.	Merton	Oxford
Capes, John Moore	B.A.	Balliol	Oxford
Dowding, Benjamin Charles	B.A.	Trinity	Oxford
Gill, Dugald Campbell	M.A.	St. John's	Oxford
Moore, John Walter	B.A.	Exeter	Oxford
Radcliff, Alston William	B.A.	Brasenose	Oxford

PRIESTS.

Loring, Henry Nele	B.A.	Exeter	Oxford
Protheroe, Thomas	B.A.	Brasenose	Oxford
Trench, Francis	B.A.	Oriel	Oxford
Turner, George Edward	S.C.L.	Magdalen Hall	Oxford

By the Lord Bishop of Lincoln, May 29.

DEACONS.

Baines, Charles Thomas Johnson	(let. dim.)	B.A.	Christ's	Cambridge
Barton, Matthew Williams		B.A.	St. John's	Cambridge
Bowles, Joseph		B.A.	Magdalen Hall	Oxford
Cooper, Robert		B.A.	St. Peter's	Cambridge
Crow, Edward		B.A.	Catharine Hall	Cambridge
Curtis, Atwill		B.A.	Lincoln	Oxford
Dimock, James Francis	(let. dim.)	B.A.	St. John's	Cambridge
Duberly, Charles		B.A.	Christ Church	Oxford
Glaves, John Cass	(let. dim.)	B.A.	Catharine Hall	Cambridge
Holme, Thomas		B.A.	Queen's	Oxford

Name.	Degree.	College.	University.
Kerr, William Frederick	(<i>let. dim.</i>)	B.A. St. John's	Cambridge
Leete, Thomas Troughton		B.A. Caius	Cambridge
Meade, John		B.A. St. Peter's	Cambridge
Oliver, William	(<i>let. dim.</i>)	B.A. St. Peter's	Cambridge
Ouvry, Peter Thomas	ditto	B.A. Trinity	Cambridge
Rump, John	ditto	B.A. Trinity	Oxford
Scott, William		B.A. Queen's	Oxford
Smith, Boteler Chernocke		S.C.L. Trinity Hall	Cambridge
Smyth, Christopher		B.A. Trinity	Oxford
Spence, George		S.C.L. Jesus	Cambridge
Tillard, James Arthur		B.A. St. John's	Cambridge
Watson, Charles	(<i>let. dim.</i>)		
Wynter, Abraham Farley		B.A. St. John's	Oxford

PRIESTS.

Alington, Richard Pyc		B.A. St. John's	Cambridge
Allott, John		B.A. St. John's	Cambridge
Barber, William		B.A. Corpus Christi	Cambridge
Burton, Langhorne Burton		B.A. Trinity	Cambridge
Croke, John	(<i>let. dim.</i>)	B.A. Jesus	Cambridge
Dynham, William Burton		M.A. Magdalen Hall	Oxford
Garfit, Edward		B.A. St. John's	Cambridge
Jollands, John		B.A. Emmanuel	Cambridge
Knight, Richard	(<i>let. dim.</i>)	B.A. St. Peter's	Cambridge
Marsland, George		B.A. Brasenose	Oxford
Newby, Alfred		B.A. St. John's	Cambridge
Overton, John		B.A. Magdalen Hall	Oxford
Potchett, Brownlow		B.A. St. John's	Cambridge
Seager, John Osborne	(<i>let. dim.</i>)	B.A. Trinity	Cambridge
Taddy, John		B.A. Clare Hall	Cambridge
Thompson, Alexander Philip	(<i>let. dim.</i>)	B.A. Corpus Christi	Cambridge
White, Henry	ditto	M.A. Downing	Cambridge
Yates, Edmund Telfer	ditto	B.A. Oriel	Oxford

By the Lord Bishop of Gloucester, June 6.

DEACONS.

Bennett, William Bewes	(<i>let. dim.</i>)	B.A. Wadham	Oxford
Brice, Durbin	ditto	Queen's	Oxford
Bridges, Alexander Henry	ditto	B.A. Oriel	Oxford
Brotherton, Thomas	ditto	B.A. Corpus Christi	Cambridge
Brusner, George Edward	ditto	B.A. Christ Church	Oxford
Buswell, William	ditto	B.A. Queen's	Cambridge
Coxhead, William Langston	ditto	B.A. Trinity	Cambridge
Daubeney, George Barnston		B.A. Balliol	Oxford
Dowell, Thomas		B.A. Oriel	Oxford
Edge, William John	(<i>let. dim.</i>)	B.A. Emmanuel	Cambridge
Forster, John	ditto	B.A. Corpus Christi	Cambridge
Graf, John Ulric	ditto	Lit.	
Griffith, David Hanmer	ditto	B.A. Jesus	Oxford
Gunning, Peter	ditto	B.A. Trinity	Dublin
Hale, Matthew Blagden		B.A. Trinity	Cambridge
Hall, George Thomas	(<i>let. dim.</i>)	B.A. St. Peter's	Cambridge
Hughes, William	ditto	B.A. Trinity	Cambridge
Marshall, Peter Charles	ditto	B.A. Wadham	Oxford
Mills, James Basnett		Queen's	Oxford
Minikin, Henry		B.A. St. John's	Cambridge
Morris, John Brande	(<i>let. dim.</i>)	B.A. Balliol	Oxford
Parker, Charles	ditto	B.A. Caius	Cambridge
Rowley, William Walter	ditto	B.A. Queen's	Oxford
Salter, Frederick	ditto	B.A. Exeter	Oxford
Stokes, William Houghton		M.A. Caius	Cambridge

Name.	Degree.	College.	University.
Tracey, Edward Hanbury	(<i>let. dim.</i>)	B.A. Exeter	Oxford
Watts, William	ditto	M.A. University	Oxford
Williams, John Robert	ditto	St. David's	
Winckler, Charles William	ditto	Lit.	

PRIESTS.

Brooke, Thomas Richard	B.A.	St. Mary Hall	Oxford
Carver, Jeremiah Wolsey	(<i>let. dim.</i>)	B.A. Caius	Cambridge
Coxe, Henry Octavius	ditto	B.A. Worcester	Oxford
Coxwell, William Rogers	M.A.	Exeter	Oxford
Fox, Charles James	(<i>let. dim.</i>)	B.A. Magdalen Hall	Oxford
Gilbert, Philip Parker	ditto	B.A. Magdalen	Cambridge
Girardot, William Lewis	ditto	M.A. Emmanuel	Cambridge
Günther, James	ditto	Lit.	
Hubbard, Thomas	ditto	B.A. Trinity	Cambridge
James, Robert William	ditto	B.A. Pembroke	Oxford
Jenner, Stephen	ditto	B.A. St. John's	Cambridge
Murray, William	ditto	B.A. Trinity	Cambridge
Niblett, Edward Henry	B.A.	Exeter	Oxford
Panter, Frederick Downes	(<i>let. dim.</i>)	B.A. Trinity	Oxford
Pemberton, Sholto Friell	ditto	B.A. Sidney Sussex	Cambridge
Phelps, Edward Spencer	ditto	B.A. Wadham	Oxford
Sandys, George William	B.A.	Pembroke	Oxford
Socket, Francis Parker	(<i>let. dim.</i>)	B.A. Pembroke	Oxford
Thomas, John	ditto	Lit.	
Thompson, Henry	M.A.	St. John's	Cambridge
Tucker, William Guise	(<i>let. dim.</i>)	B.A. St. Peter's	Cambridge

By the Lord Bishop of Bristol, June 19.

DEACONS.

Allen, Stephen	(<i>let. dim.</i>)	B.A. Trinity	Cambridge
Arrowsmith, Aaron	B.A.	Magdalen	Oxford
Beadon, Hyde Wyndham	B.A.	St. John's	Cambridge
Brown, Philip Utton	(<i>let. dim.</i>)	B.A. St. John's	Cambridge
Gilbert, Henry Robert	ditto	B.A. Emmanuel	Cambridge
Greaves, John Williams	ditto	B.A. Emmanuel	Cambridge
James, Thomas	B.A.	Christ Church	Oxford
Wilder, John Mac Mahon	(<i>let. dim.</i>)	B.A. Emmanuel	Cambridge

PRIESTS.

Barlow, William	(<i>let. dim.</i>)	B.A. Jesus	Cambridge
Birch, Frederick	ditto	B.A. St. John's	Cambridge
Brereton, Henry Hickman	B.A.	Trinity	Dublin
Browne, Henry	(<i>let. dim.</i>)	B.A. Trinity	Cambridge
Dundas, James Whitley Deans	ditto	B.A. Magdalen	Cambridge
Fellowes, John	ditto	B.A. Clare Hall	Cambridge
Herring, Nathaniel Rogers	ditto	B.A. Trinity	Cambridge
Hurlock, William Milton	ditto	B.A. St. John's	Cambridge
Micklethwait, John Nathaniel	ditto	M.A. Christ Church	Cambridge
Mills, Simon Richard	ditto	S.C.L. Queen's	Cambridge
Peace, Peter	B.A.	Worcester	Oxford
Pigott, Wellesley Pole	(<i>let. dim.</i>)	B.A. New Inn Hall	Oxford
Reeve, Edward Newman	ditto	B.A. Trinity	Cambridge
Rous, the Hon. Thomas Manners	ditto	M.A. Balliol	Oxford
Sparke, Ezekiel	ditto	B.A. Caius	Cambridge
Stevenson, Edwin	B.A.	Corpus Christi	Cambridge

PREFERMENTS.

The King has been pleased to order a *congé d'élire* to pass the Great Seal, empowering the Dean and Chapter of the Cathedral Church of Ely to elect a Bishop of that

see, the same being void by the death of Dr. BOWYER EDWARD SPARKE, late Bishop thereof; and his Majesty has also been pleased to recommend to the said Dean and Chapter the Right Rev. Father in God Dr. JOSEPH ALLEN, now Bishop of Bristol, to be by them elected Bishop of the said see of Ely.

The King has also been pleased to order a *congé d'élire* to pass the Great Seal, empowering the Dean and Chapter of the Cathedral Church of Lichfield to elect a Bishop of the see of Lichfield and Coventry, the same being void by the death of the Hon. Dr. HENRY RYDER, late Bishop thereof; and his Majesty has also been pleased to recommend to the said Dean and Chapter SAMUEL BUTLER, D.D. to be by them elected Bishop of the said see.

The letters patent appointing the Rev. STEPHEN CREAGHLIE SANDES, D.D. to the Bishopric of Killaloe, Kilsenora, Clonfort, and Kilmacduagh, vacant by the death of the Right Rev. Dr. CHRISTOPHER BUTSON, D.D. have been received in Dublin, and bear date the 14th of May last. The consecration of Dr. Sandes took place in the College Chapel. The Archbishop of Dublin, aided by the Bishops of Kildare and Meath, performed the ceremonial of consecration. The chapel was crowded to excess.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allott, J.	Maltby-in-Marsh	256	Lincoln	Lincoln	Rev. G. Allott
Atkinson, G.	{ Stow Coates	102 } 50 }	Lincoln	Lincoln	{ Rev. G. Beckett Sir J. Ramsden
Attlay, S. O.	St. Stephen	212	Norfolk	Norwich	D. & C. of Norwich
Bacon, R.	Wolfferton	212	Norfolk	Norwich	H. J. Henley
Bale, G.	Odcombe	461	Somerset	B. & W.	Christ Church
Beavor, M. B.	Henly	95	Suffolk	Norwich	D. & C. of Norwich
Blunt, R.	Bisham	156	Berks	Salisbury	G. H. Vansittart, Esq.
Burton, L. B.	Bag Enderby	92	Lincoln	Lincoln	W. B. Burton, Esq.
Carey, H.	New District		Oxford	Oxford	
Chamberlaine, G. T.	Almsford	297	Somerset	B. & W.	{ F. Woodford, Esq. and T. Fooks, Esq. Bp. of Oxford, and Eton College
Cooper, A. P.	{ Burford and Fulbrook	294	Oxford	Oxford	
Cuthbert, W.	Coverham	223	York	Chester	Miss Cooke
Dewe, —	Kingsdown	382	Kent	Rochester	D. & C. of Rochester
Ensor, E. S.	Hopton	102	Suffolk	Norwich	D. & C. of Norwich
Fenwick, C. F.	Brooke	250	Loth & Wight	Winchest.	Rev. R. C. Christie
Flavel, J. W.	{ Ridlington and East Ruston	208	Norfolk	Norwich	D. & C. of Windsor
Griesbach, W. R.	{ Millington cum Givendale	219	E. York	P. of D. & C. Dean of York	
Harrington, H. D.	South Newington	231	Oxford	Oxford	Exeter College
Haymes, J.	Wrawby	220	Lincoln	Lincoln	Clare Hall
Heslop, R.	Ainsworth	136	Lanc.	Chester	{ Rector of Middleton, Lancashire
Higginson, J.	Thormanby	216	York	York	G. B. Irlam, Esq.
Holley, E.	{ Hackford with Whitwell	328	Norfolk	Norw.	{ Rev. F. E. Arden, & W. Repton, Esq.
Holworthy, W. H.	Bliking	521	Norfolk	Norwich	Dowager Lady Suffolk
Johnson, J. M.	{ Southwood with Limpenhoe	163	Norfolk	Norwich	J. F. Leathes, Esq.
Kenny, A. R.	Stowe, or St. Chads		Salop	Lichfield	
Larken, W. P.	Ufford	299	Suffolk	Norwich	Own Petition
Nixon, C.	Beelsby	450	Lincoln	Lincoln	{ Chapter of Collegiate Church at Southwell
Otley, C. B.	Ledenham	700	Lincoln	Lincoln	Mrs. B. Smith
Owen, T. C.	Gyffin	115	Carnarv.	Bangor	Dean of Bangor
Potter, W.	Witnesham	463	Suffolk	Norwich	Peter's Coll. Camb.
Spurgin, J.	Great & Little Hockam	220	Norfolk	Norwich	Own Petition
Thompson, R.	Ellel	94	Lanc.	Chester	Rev. J. Dodson
Topping, G.	Hayton	123	Cumb.	Carlisle	D. & C. of Carlisle
Young, J. C.	Calstone	192	Wilts	Salisbury	Marquis of Lansdowne

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bent, H.	{ Sandford Jacobstone	205 201	Devon	Exeter	{ Governors of Crediton Charity L. Barton, Esq.
Brooke, C.	Ufford	299			
Brown, T.	Ledenham	700	Lincoln	Lincoln	Mrs. B. Smith
Chard, G. W. C.	Blandford Forum	167	Dorset	Bristol	D. & C. of Winchester.
Du Boulay	Heddington	239	Wilts	Salisbury	
French, P. A.	Odcombe	461	Somerset	B. & W.	Christ Church
Heywood, G.	Ideford	270	Devon	Exeter	Trustees
Holley, G. H.	{ Hackford with Whitwell	328	Norfolk	Norwich	D. & C. of Norwich
Holmes, E.	Millington cum Givendale				
Holt, J.	Wrawby	220	Lincoln	Lincoln	Clare Hall
Hughes, T. L.	Penegoes	250	Montgom.	St. Asaph	Ep. of St. Asaph
Jenkins, D.	Llanilwchairn	140	Cardigan	St. David's Bp.	of St. David's
Lord, Dr. H.	Barfreston	382	Kent	Canterb.	St. John's, Oxford
Methold, T.	Northam	786	Sussex	Chichester	Miss Lord
	Stonham Aspel	504	Suffolk	Norw.	{ Sir W. Middleton A. Steward, Esq.
Rogers, G.	Wethringsett	604			
	East Lavington	300	Wilts	Salisbury	Christ Church, Oxford
Sandilands, R.	Turnaston	73	Hereford	Hereford	Lady Boughton
Taylor, Dr. C.	Madley	608	Hereford	Hereford	D. & C. of Hereford
Whaley, J. G.	Witnesham	463	Suffolk	Norwich	Peterhouse, Camb.

APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bailey, J.	Chaplain to St. Faith's Union, Norwich.
Boustead, J.	Head Mastership of Kirkby Lonsdale, Westmoreland.
Bunch, R. G.	Vice-Principal of the West Riding of Yorkshire Proprietary School.
Garvey, R.	Classical Master of the West Riding of Yorkshire Proprietary School.
Graham, J.	Mastership of Enniskillen School.
Guillemard J.	Lectureship of St. Giles, Oxford.
Harper, H.	Archdeacon of Madras.
Kirby, C. L.	Rural Dean of Aston, Oxfordshire.
Kirwan, A. L.	Domestic Chaplain to the Lord Bishop of Limerick.
Mason, P. M.A.	Mastership of Perse Grammar School, Cambridge.
Newcare, H. S.	Chaplain to the Hospital at Sleaford.
Onslow, A. C. B.A.	Christ Church, Oxford, Lieutenant in 2d Regiment of Royal Surrey Militia.
Royds, C. S.	Domestic Chaplain to the Marquis of Abercorn.
Tucker, W. G.	Chaplain to His Majesty's Ship Minden.
Wray, G.	Mastership of Darlington Free Grammar School.

OBITUARY.

<i>Name.</i>	<i>Appointment or Residence.</i>
Bagnall, E.	Over Whiteacre, and formerly of Magdalen Hall.
Best, H.	Brighton, and formerly of the Close, Lincoln.
Bird, W.	Student of Queen's College, Oxford.
Bull, J.	Curate of Stowmarket, Suffolk.
Coningham, R.	Rose Hill, Herts.
Davies, J.	Montpelier Terrace, Cheltenham.
Harvey, —	Caldecote, Bedfordshire.
Slade, H. R. Esq. B.A.	St. Peter's, Cambridge, and Uley Cottage, Gloucestershire.
Sandilands, R.	Minister of the English Church, St. Omer.
Tilson, H. Esq.	Watlington Park, and formerly of Christ Church.

OXFORD.

The Prizes for 1836 have been adjudged as follows :

CHANCELLOR'S PRIZES.—*Latin Verse*; "Alexander ad Indum."—William Dickinson, Scholar of Trinity.

English Essay:—"The Effects of a National Taste for general and diffusive Reading."—H. Halford Vaughan, B.A. Fellow of Oriel.

Latin Essay:—"Antiquorum Romanorum in publicis operibus magnificentia."—(Not awarded.)

Sir Roger Newdigate's Prize.—"The Knights of St. John."—Frederick William Faber, Scholar of University.

The Theological Prize, (Dr. Ellerton's Foundation,) on "The Evidences of our Saviour's Resurrection," has been awarded to Edward Elder, B.A. Scholar of Balliol.

The following subjects are proposed for the Chancellor's Prizes for the ensuing year, viz.:—

For Latin Verse.—"Marcus Crassus a Partibus devictus."

For an English Essay.—"The concurring causes which assisted the promulgation of the religion of Mahomet."

For a Latin Essay.—"Quibus de causis fiat plerumque ut instituta ac mores, Orientalium aegrius mutantur quam nostra."

The first of the above subjects is intended for those gentlemen who, on the day appointed for sending the Exercises to the Registrar of the University, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

Sir Roger Newdigate's Prize, for the best Composition in English Verse, not limited to fifty lines, by any Under-Graduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation,—*The Gipsies*.

The Exercises are all to be sent under a sealed cover to the Registrar of the University, on or before the last day of March next. The Author is required to conceal his name, and to distinguish his Composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

Mrs. Denyer's Theological Prizes.—The subjects for the year 1837 are:—

"On the Divinity of our Blessed Lord and Saviour Jesus Christ,"

"On Original or Birth Sin; and the Necessity of New Birth unto Life."

Persons entitled to write for the above-mentioned Prizes must be in Deacon's Orders at least, and on the last day appointed for the delivery of the Compositions to the Registrar, have entered on the eighth and not exceeded the tenth year from their matriculation.

The Compositions are to be sent under a sealed cover to the Registrar of the University, on or before Wednesday, the first day of March, 1837. None will be received after that day. The Author is required to conceal his name, and to distinguish his Composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

THEOLOGICAL PRIZE.—"The Mission of St. John the Baptist."—The subject above stated, as appointed by the Judges, for an English Essay, is proposed to Members of the University on the following conditions; viz.—1. The Candidate must have passed his examination for the degree of B.A. or B.C.L.—2. He must not on this day (June 10) have exceeded his twenty-eighth term.—3. He must have commenced his sixteenth term eight weeks previous to the day appointed for sending in his Essay to the Registrar of the University.—In every case the terms are to be computed from the matriculation inclusively.

The Essays are to be sent under a sealed cover to the Registrar of the University on or before the Wednesday in Easter week next ensuing.

The Candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name sealed up under another cover, with the motto inscribed upon it.

The following gentlemen have been nominated Masters of the Schools for the ensuing year:—

The Rev John Bradley Dyne, M.A. Fellow of Wadham.

The Rev. Edw. Hawkins, M.A. Fellow of Pembroke.

The Rev. Herbert Kynaston, M.A. Student of Christ Church.

The Examinations for the Hebrew Scholarships have been decided; the successful competitors being—For the Kennicott Scholarship, the Rev. Chas. Seager,

B.A. Scholar of Worcester College; for the Pusey and Ellerton Scholarship, W. Holloway Webb, B.A. of Magdalen Hall.

The Rev. Hobart Seymour, M.A. of Trinity College, Dublin, has been admitted *ad eundem*.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. F. A. Faber, Fell. of Magd. Coll.
Rev. R. Michell, Fell. of Lincoln Coll.
Rev. H. R. Harrison, Fell. of Lincoln Coll.

DOCTOR OF CIVIL LAW.

R. Westmacott, Esq. R.A.

BACHELORS IN MEDICINE.

A. J. Sutherland, Student of Christ Ch.
Richard Henry Gooden, Queen's Coll.

MASTERS OF ARTS.

E. J. Edwards, Balliol Coll. gr. comp.
A. C. Tait, Fellow of Balliol Coll.
Rev. Robert Scott, Fell. of Balliol Coll.
R. J. Roberts, New Inn Hall.
Richard Burgess, New Inn Hall.
Rev. G. W. Owen, New Inn Hall.
Rev. T. F. R. Read, Schol. of University Coll.
Rev. J. D. Clark, University Coll.
Rev. T. L. Trotter, Lincoln Coll.
R. Muckleston, Schol. of Worcester Coll.
Henry Parker, Worcester Coll.
Rev. John Irvine, Magdalen Hall.
Rev. H. W. Wright, Magdalen Hall.
Rev. T. E. Poole, Magdalen Hall.
Rev. J. K. Glazebrook, Magdalen Hall.
Rev. R. S. Hawker, Magdalen Hall.
William Smyth, Wadham Coll.
Rev. Edward Harland, Wadham Coll.
Rev. J. K. Charlton, Christ Church.
Hon. H. C. Bagot, Christ Church.
Rev. H. J. Swale, Queen's Coll.
Rev. Francis Storr, Queen's Coll.
E. Meyrick, Demy of Magdalen Coll.
E. W. Pears, Demy of Magdalen Coll.
Rev. G. C. Hall, Demy of Magdalen Coll.
H. P. Guillelard, Schol. of Trinity Coll.
Rev. E. R. Larken, Trinity Coll.
Rev. T. W. Goodlake, Schol. of Pemb. Coll.
H. le M. Chepmell, Schol. of Pemb. Coll.
G. B. Rogers, Pembroke Coll.
Rev. G. A. Webb, Merton Coll.
John Lockhart Ross, Oriel Coll.
Rev. C. W. Bingham, Fell. of New Coll.
Herbert Hill, Fell. of New Coll.
Thomas Briscoe, Fell. of Jesus Coll.
E. Lorry Barnwell, Schol. of Jesus Coll.
Rev. Henry Knapp, St. John's Coll.
C. W. Orde, University Coll. gr. comp.

K. W. Collett, Christ Church.

Rev. C. J. Fox, Magdalen Hall.

Edward Price, Magdalen Hall.

Rev. C. L. Guyon, Wadham Coll.

R. J. Spranger, Fell. of Exeter Coll.

N. F. Lightfoot, Exeter Coll.

Charles Boutell, Trinity Coll.

J. R. Hughes, Fell. of New Coll.

Rev. F. Baugh, Fell. of All Souls' Coll.

Rev. J. L. Spencer, Worcester Coll.

W. A. Fane De Salis, Oriel Coll.

Rev. Edward Fursdon, Oriel Coll.

Rev. John Finney Belfield, Oriel Coll.

Rev. Thomas Williams, Jesus Coll.

Henry Blane, Brasenose Coll.

Rev. Charles Boys, Merton Coll.

W. Wellesley Knighton, Christ Church.

Rev. F. P. G. Dineley, Worcester Coll.

Rev. C. M. Provand, Magdalen Hall.

T. F. Henney, Scholar of Pembroke Coll.

Rev. Thomas Stevens, Oriel Coll.

Edward Vansittart Neale, Oriel Coll.

Rev. F. A. Marriott, Oriel Coll.

Rev. W. H. Egerton, Fell. of Brasen. Coll.

J. W. M. Berry, Brasenose Coll.

Rev. G. G. Waddington, Fell. of New Coll.

George James Williamson, Jesus Coll.

C. E. Lefroy, Christ Church, gr. comp.

George Rushout, Christ Church.

John Garratt, Christ Church.

Richard Ryder Dean, Christ Church.

Rev. T. A. Maberly, Christ Church.

Rev. H. J. Maddock, Fell. of Worcester Coll.

J. C. Meadows, Schol. of Pembroke Coll.

John Holbeche Short, Merton Coll.

John Douglas Giles, Corpus Christi Coll.

BACHELORS OF ARTS.

Harry Grey, St. Edmund Hall.

W. F. Donkin, Schol. of University Coll.

Hugh Holbech, Christ Church.

T. W. Weare, Stud. of Christ Church.

Osborne Gordon, Stud. of Christ Church.

Hon. A. W. Bagot, Christ Church.

John Barre Beresford, Christ Church.

Charles Somers Cocks, Christ Church.

Abraham Borradaile, Christ Church.

Hon. A. Wodehouse, Christ Church.

C. Seager, Scholar of Worcester Coll.

Alban Atwood, Worcester Coll.

Thomas Orgill, Worcester Coll.

William Preedy, Wadham Coll.

Edwin Meyrick, Queen's Coll.

W. M. Herchmer, Queen's Coll.

Hardwicke Shute, Pembroke Coll.

J. E. Grubb, Pembroke Coll.

Charles Dunlop, Pembroke Coll.

William Cope, Trinity Coll.

John Ballard, Trinity Coll.

Arthur Taylor, Trinity Coll.

John Butler, Trinity Coll.

James Pycroft, Trinity Coll.

H. W. B. Daubeney, Trinity Coll.

James Hill, Fellow of New Coll.
 Stephen Barney, Exeter Coll.
 H. B. Bullocke, Exeter Coll.
 Frederick Brown, Exeter Coll.
 Alexander Orr, Oriel Coll.
 John Sutton Utterton, Oriel Coll.
 Charles Henry White, Oriel Coll.
 R. H. M. Hughes, Jesus Coll.
 T. Rothwell, Oriel Coll. grand comp.
 J. J. Plumer, Balliol Coll. grand comp.
 Charles Sweet, Balliol Coll.
 John Penrose, Balliol Coll.
 Sir W. C. James, Bart. Christ Church.
 Joseph Moore, Schol. of Lincoln Coll.
 David Barclay Bevan, Magdalen Hall.
 William Paget Hoblyn, Queen's Coll.
 Arthur Mogg, Queen's Coll.
 R. N. Maddock, Queen's Coll.
 S. A. Pears, Schol. of Corp. Christi Coll.
 James Hannay, Worcester Coll.
 John Mount Barlow, Worcester Coll.
 C. H. Spragge, Scholar of Exeter Coll.
 James Henry Bower, Exeter Coll.
 Christopher D. Francis, Exeter Coll.
 Charles Pridham, Exeter Coll.
 Henry Wickens, Exeter Coll.
 Hon. C. F. Cranstoun, Jesus Coll.
 Thomas Harries, Jesus Coll.
 Francis James Cramer, New Coll.
 Samuel Stead, Brasenose Coll.
 Robert Perceval, Brasenose Coll.
 Gordon Whitbread, Brasenose Coll.
 Arthur Edward Campbell, Trinity Coll.
 William Pulling, Oriel Coll.
 J. A. Hessey, Fell. of St. John's Coll.
 E. H. Cheney, Christ Church.
 C. F. F. Clinton, Christ Church.
 Henry Barnett, Christ Church.
 H. C. Campion, Christ Church.
 Henry Luke Dodds, Christ Church.
 E. J. Jackson, Worcester Coll.
 Cuthbert Jeddere Fisher, Wadham Coll.
 Joshua Treacy, Scholar of Queen's Coll.
 Joseph Hunt, Scholar of Queen's Coll.
 A. R. Harrison, Scholar of Queen's Coll.
 Kenyon Homfray, Magdalen Hall.
 John Woolley, Scholar of Exeter Coll.
 James Connell, Balliol Coll.
 John Delignon, Balliol Coll.
 W. J. Crockford, Brasenose Coll.
 Edward Caswall, Brasenose Coll.
 Edward Monro, Oriel Coll.
 R. G. Young, Oriel Coll. gr. comp.
 J. G. Higgins, Worcester Coll. gr. comp.
 John Hext Bushnell, Worcester Coll.
 G. W. Braikenridge, University Coll.
 G. L. Cartwright, Exeter Coll.
 William Crouch, Exeter Coll.
 David William Mitchell, Christ Church.
 Frederick Pyndar Lowe, University Coll.
 Hinton Castle Smith, Wadham Coll.
 Richard Panting, Christ Church.
 James Ward, Fell. of New Coll.

J. M. Wilson, Schol. of Corpus Christi Coll.
 C. P. Godfrey, St. John's Coll.

A Congregation will be holden on Tuesday, July 5th, solely for the purpose of admitting Inceptors to their Regency: and another July 9, for granting Degree.

No person will on any account, be admitted as a Candidate for the Degree of B.A. or M.A. or for those of B.C.L. or B. Med. (without proceeding through Arts,) whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

BALLIOL COLLEGE.

William Knight, Commoner of Balliol, has been elected a Scholar of that Society, on the Foundation of Mrs. Sarah Eaton.

BRASENNOSE COLLEGE.

Mr. William Henry Egerton, B.A. of Brasenose College, has been elected a Fellow of that Society.

EXETER COLLEGE.

Mr. Thomas Phinn, and Mr. William Duckworth Furneaux, Commoners of Exeter College, have been elected Scholars of that Society.

JESUS COLLEGE.

William Dyke, B.A. Scholar of Jesus College, has been elected a Fellow on the Foundation of Dr. Francis Mansell, for the seven counties of South Wales, Monmouthshire included.

MAGDALEN COLLEGE.

Two Fellowships are vacant in this College, open to any Members of the University of Oxford, who are natives of Buckinghamshire or Nottinghamshire. Candidates must be Bachelors of Arts, at least, at the period of Election, which takes place on Tuesday, the 26th day of July; and they are required to present themselves to the President on or before the Thursday previous to the Election, with certificates of baptism, and testimonials from their Colleges or Halls.

MERTON COLLEGE.

Mr. Giraud, Commoner of Exeter College; Mr. Thomas C. Price, Commoner of Brasenose College; and Mr. George Gilpin, have been elected Post-masters of Merton College.

NEW COLLEGE.

Mr. Charles Arthur Griffith, and Mr. William Bedford, have been admitted Actual Fellows of New College.

PEMBROKE COLLEGE.

Mr. George Rust has been admitted an Exhibitioner on the Foundation of Mrs. Juliana Stafford, and the Rev. William Oades, as a Bible Clerk of Pembroke College.

QUEEN'S COLLEGE.

Joshua Treacy and Jos. Hunt, Probationary Scholars of Queen's College, were elected and admitted Taberdars of the same Society.

TRINITY COLLEGE.

The Rev. Henry Peter Guillemard, M.A. and William Henry Ley, B.A. Scholars of Trinity, have been admitted Probationary Fellows of Trinity College; and Messrs. Thomas Brooking Cornish,

Blount Exhibitioner, and Charles Neville, Commoner of Trinity, and Henry Rendall and Vere Henry Hobart, have been elected and admitted Scholars of that Society. The Blount Scholarship has been adjudged to Mr. Hermann Ludolf Prior.

WORCESTER COLLEGE.

Charles Scriven, B.A. Scholar of Sir Thomas Cooke's Foundation, and William Whitehead, B.A. on that of Mrs. Sarah Eaton, have been elected Fellows of Worcester College.

Mr. Joseph Baker, Mr. Charles Henry Browne, and Mr. Jas. Roe, have been elected Scholars of Worcester College from Bromsgrove School, on Sir Thomas Cooke's Foundation.

CAMBRIDGE.

At a Congregation on the 3d ult. the following Grace passed the Senate:—To affix the University Seal to a petition against certain clauses in "A bill to repeal so much of an Act of the 54th year of King George III. commonly called 'the Copy Right Act,' as requires the gratuitous delivery of eleven copies of every published book to eleven of the public libraries of the kingdom, and to provide other means for the encouragement of learning."

The following gentlemen have been appointed Barnaby Lecturers:—

Mathematical.—Rev. George Thackeray, M.A. King's College.

Philosophical.—Rev. James D. Simpson, M.A. Sidney College.

Rhetoric.—Rev. James E. Dalton, M.A. Queen's College.

Logic.—Rev. George Urquhart, M.A. Magdalen College.

GRACE.

The following Grace has passed the Senate:—To affix the seal to petitions to both Houses of Parliament, praying that in "The amended Municipal Corporation Bill" a clause may be inserted authorizing the appointment of the Vice-Chancellor for the time being to be a Justice of the Peace for the town of Cambridge.

A grace has passed the Senate to appoint the Vice-Chancellor, the Master of Christ's College, and Dr. Clark, a Syndicate to manage and superintend the transfer and delivery of the Macartney Museum to the University.

PRIZES.

The following prizes have been adjudged:—

Members' Prizes for Bachelors of Arts: James Ind Smith, Trinity College.

No second prize adjudged.

Subject—*Extincta servitute apud Insulas Occidentales, quænam commoda vel incommoda possint exinde oriri?*

Members' Prizes for Undergraduates:—William Gilson Humphry, Trinity Coll.

No second prize adjudged.

Subject—*In Republicâ bene constitutâ sunt hereditario jure Nobiles.*

The Porson Prize (for the best translation of a passage from Shakspeare in Greek verse) has been adjudged to Charles J. Vaughan, of Trinity College.

Subject—King Richard II. Act ii. Scene 1.

Beginning—

GAUNT. "*Methinks I am a Prophet new inspired,*" &c.

And ending—

"*How happy then were my ensuing death.*"

Sir William Browne's gold medal for the best epigram has been adjudged to Thomas Whytehead, of St. John's Coll.

Subject—*Insaniens Sapientia.*

No prize was adjudged for the Greek and Latin Odes.

Hebrew Scholarships.—Philip Carlyon, B.A. of Emmanuel College, has been elected a Tyrwhitt's Hebrew Scholar of the first class; and Frederic Myers, M.A. of Clare Hall, a Scholar of the second class. A gratuity of 20*l.* was also adjudged to Edward Huff, B.A. of Queen's College, in consideration of the knowledge

of the Hebrew language displayed by him in the examination.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. H. Robinson, St. John's Coll. (comp.)

DOCTOR IN PHYSIC.

John Barr, Emmanuel Coll.

BACHELORS IN DIVINITY.

Rev. J. Hymers, Fellow of St. John's Coll.
Rev. W. Keeling, Fell. of St. John's Coll.
Rev. F. E. Gretton, St. John's Coll.
Rev. W. Taylor Wild, St. John's Coll.
Rev. J. Howard Marsden, St. John's Coll.
Rev. Ralph Clutton, Fell. of Emm. Coll.
Rev. Alex. H. Small, Emm. Coll.
Rev. J. Gibson, Fell. of Sidney Suss. Coll.
Rev. J. H. Pooley, St. John's Coll. (comp.)

LICENTIATE IN PHYSIC.

Ferguson Branson, Caius Coll.

MASTERS OF ARTS.

George Williams, Trinity Coll.
Rev. J. Clay, St. John's Coll. (comp.)
Rev. Thos. N. Hamilton, St. John's Coll. (comp.)
Rev. George Gooden, Jesus Coll.
Edward Hedges, Queen's Coll.
Rev. Allen Wm. Chatfield, Trinity Coll.
Rev. John Smith, St. John's Coll.

BACHELORS IN CIVIL LAW.

Charles K. Jones, Downing Coll.
William Wenman, Trinity Hall.
George Spence, Jesus Coll.

BACHELOR IN PHYSIC.

S. W. John Merriman, Caius Coll.

BACHELORS OF ARTS.

George P. Despard, Magdalene Coll.
Thomas Hodgson, Trinity Coll.
J. J. Evans, Trinity Coll.
Henry Percy, St. John's Coll.
Abraham R. Ford, St. Peter's Coll. (comp.)
John Campbell, Queen's Coll.
Edward Charles Awdry, Catharine Hall.
Martin H. Gosselin, Christ's Coll.
Richard Elwyn Roberts, Clare Hall.

The Rev. Thomas Spence Phelps, M.A., of Balliol College, Oxford, has been incorporated M.A. of Emmanuel College, in this University.

Charles Abel Heurtley, M.A. of Corpus Christi College, Oxford, has been admitted *ad eundem* of this University.

Thomas J. Marker, of Exeter College, Oxford, has been admitted *ad eundem*.

CAIUS COLLEGE.

Frederick William Hill Jerrard, B.A. of Caius College, has been elected a Worcester Fellow of that Society.

DOWNING COLLEGE.

The Rev. Thomas Worsley, M.A. Fellow of Downing College, has been unanimously elected Master of that Society, in the room of the late Mr. Serjeant Frere. The election took place in London.

ST. JOHN'S COLLEGE.

St. John's College Examinations.—The following list contains the first class in each year at St. John's College, arranged according to merit, as determined by the late examination:

SENIOR SOPHS.

Griffin	Niven
Brumell	Hickman
Ramsden	Smalley
Sharpe	Smithson
Gurney	Kennion
Coombs	

JUNIOR SOPHS.

Currey	Boutflower
Blackall	Ellis
Mould	Bersey
Drake, T.	Fletcher, R.
Main	Exley
Brackenbury	Pugh
Manley	Blow
Docker	Kelk
Fane	Lawson
Atkinson	

FRESHMEN.

Frost	Woodward
Colson	Norman
Woolley	Arnold
Ackland	Easther
Bainbridge	Slight
Cowie	Hammer
Leeman	Hill
Bolton	Osborne
Bailey	Jones, T.
Reyner	Humphreys
Mills, A.	Southwood
Smith, E. T.	Evans, T.
Marsh	Bresford
Molesworth	Burgess
Norgate	Metcalf
Jago	Stanton
Morrice	Julius
Hides	
Codd	
Harton	

SIDNEY SUSSEX COLLEGE.

Thomas Cross Peake and John Martin, of Sidney Sussex College, have been elected Mathematical Exhibitioners of that college, on the foundation of Mr. Taylor.

TRINITY COLLEGE.

Trinity College Examinations.—The following is a list of the names in the first class of each year, as determined at the late examination at Trinity College:—

SENIOR SOPHS.

Blake	Hodgkinson
Conybeare	Hovson
Ellis	Maitland
Gregory	Sykes
Hemery	Thacker.

JUNIOR SOPHS.

Bouverie	Heath
Carr	Hodgson
Edlestone	Jones, H. H.
Ferguson	Playfair
Frere	Pollard
Garratt	Roberts.

FRESHMEN.

Bond, S.	Marett
Eddis	Mathison
Freeman, P.	Newmarch
Gell	Palmer
Guilleband	Pownall
Hopper	Ritchie
Joy	Simey
Lawrence	Mr. Yeoman
M'Neill	Wallace.
Maitland	

MARRIAGES.

At Ruanlanhiorn, in Cornwall, the Rev. Robert Morris, of Great Russell-street, Bloomsbury, to Harriet, eldest daughter of the Rev. R. Budd, Rector of Ruanlanhiorn.

At Abergavenny, the Rev. D. J. George, of Wormbridge, Herefordshire, to Frances, youngest daughter of the Rev. W. Powell, Vicar of Abergavenny, and Prebendary of Llandaff.

At Aberley, in the county of Worcester, the Rev. Henry Griffin, M.A. of St. Lawrence, Isle of Wight, to Frances Sophia, relict to Thomas Maling Welsh, Esq. of Merefield Lodge, in the county of Essex, and niece of the Countess Dowager of Mulgrave.

Rev. D. Jones, Vicar of Cadoxton juxta

Neath, to Sarah Anne, eldest daughter of the late E. J. Hutchins, Esq. and niece of J. J. Guest, Esq. M.P. for Merthyr.

At Lisburn, the Rev. Stuart Smith, of Ballintemple, Caven, to Henrietta, daughter of W. Graham, Esq.

At Christ Church, Marylebone, the Rev. Miles Bland, D.D. of St. John's College, Cambridge, Rector of Lilley, Herts, and Prebendary of Wells, to Emma, youngest daughter of the late Claud Russell, Esq. of Binfield, Berks.

At St. James's Church, the Rev. Henry Malthus, Rector of Poughill, Devonshire, only son of the late Rev. Robert Malthus, Professor of Political Economy at the East India College, to Sophia, eldest daughter of the Rev. W. Otter, Principal of King's College, Cambridge.

At St. Neot's, the Rev. Robert Wade Gery, Rector of Colmworth, Bedfordshire, to Harriet, second daughter of W. Day, Esq.

The Rev. Charles Turner, Vicar of Grassby, in the county of Lincoln, and son of the late Rev. G. C. Tennyson, D.C.L. of Somersby, to Louisa, youngest daughter of Mr. Sellwood, of Horncastle.

Rev. E. Kerrison, of Dereham, Norfolk, to Harriet, only daughter of the Rev. J. Dashwood, of Beccles.

At Bolney, Sussex, the Rev. Hamilton Sydney Beresford, of Brailles, Warwickshire, to Louisa, fourth daughter of the late George Brown, Esq. of Russell-square, London.

The Rev. John Cooke Faber, B.A. of Christ Church, eldest son of Charles David Faber, Esq. of Swinton Hall, Yorkshire, to Emily, youngest daughter of the late Sir William C. Bagshawe, of the Oakes, Derbyshire, and 34, Rivers-street, Bath.

At St. Paul's Church, Bedford, the Rev. John Brereton, B.A. of New College, to Emily, second daughter of the late John Edwards, Esq. of Silsoe, Bedfordshire.

At Cheam, the Rev. Edmund Dawe Wickham, M.A. of Balliol College, to Emma, only child of Archdale Palmer, Esq. of Cheam Park, Surrey.

At Albourne, in the county of Sussex, the Rev. Wm. Blackstone Lee, M.A. Fellow of New College, second son of the Rev. Harry Lee, Fellow of Winchester College, to Elizabeth, youngest daughter of the late Charles Thomson, Esq. Master in Chancery.

At Batcombe, Somerset, by the Rev. W. J. Coney, the Rev. F. D. Foster, M.A. of Balliol College, and Rector of Dodington, Gloucestershire, eldest son of

the late Rev. Edward Foster, of Wells, to Caroline, daughter of the late Rev. W. Coney, of Cookham Elms, Berks.

At Brompton, John Cole Miller, B.A. of Lincoln College, to Elizabeth, daughter of John A. Edwards, Esq. late of St. Aldwiche's, Winchester.

At Walcot Church, Bath, by the Rev. G. E. Deacon, M.A. the Rev. John Wm. Richards, M.A. Fellow and Tutor of Corpus Christi College, to Frances Augusta Anne, eldest daughter of Captain John Thicknesse, R.N. of Bath.

Rev. John Francis Edwards, Rector of South Runctoncum-Holm, Norfolk, to Caroline, third daughter of Harry Brown, Esq. of Diss.

At the Collegiate Church, Wolverhampton, the Rev. Edward Horton, of Dudley, to Mrs. Susanna Barlow, widow of John Barlow, Esq. of Walton Villa, Staffordshire.

At Henstridge, Somerset, the Rev. William Wilkinson, late of Weymouth, to Frances Anne, eldest daughter of the late John Gapper, Esq.

At St. Alban's, the Rev. Martin John Lloyd, M.A. of St. John's College, domestic chaplain to His Grace the Duke of Richmond, and Rector of Depden, Suffolk, to Sarah Loretta, eldest daughter of Joseph Timperon, Esq. of New Barnes-house, in the county of Herts.

At St. Mary's, Stoke Newington, John Bailly, of Lincoln's inn, Esq. Fellow of St. John's College, to Susan, daughter of Richard Smith, Esq. of Stoke Newington and Basinghall-street.

Chas. Rowlandson, Esq. of the Madras Army, third son of the late Rev. Michael Rowlandson, D.D. of Queen's College, Vicar of Warminster, to Ellen, second daughter of C. F. Sorensen, Esq. of Bathwick-hill.

BIRTHS.

The lady of the Rev. Robert Lingen Burton, Rector of the Abbey, Shrewsbury, of a son and heir.

At Woodhall Park, Yorkshire, the lady of the Rev. Richard Wood, of a daughter.

At the Slad, near Stroud, the lady of the Rev. Arthur Hill, of a daughter.

The lady of the Rev. C. Lane, of Kennington, of a son.

At the Rectory, Buckworth, Hunts, the lady of the Rev. John Duncombe Shafto, Brasennose College, of a son.

At the Vicarage, Somerton, the lady of the Rev. W. R. Newbolt, M.A. late of Christ Church, of a son.

At Torquay, Devon, the lady of the Rev. J. O. W. Haweis, M.A. of Queen's College, of a daughter.

At King's Walden, the lady of the Rev. Ralph Berners, M.A. late Fellow of Magdalen College, of a son.

The lady of the Rev. H. Chaplen, of Welbeck-street, London, of a son.

The lady of the Rev. Dr. Lewellin, Principal of St. David's College, Lampeter, and late Fellow of Jesus College, of a son.

The lady of the Rev. W. P. Purvis, Rector of Kirklington, Cumberland, of a daughter.

At Crawley Rectory, near Winchester, the lady of the Rev. Philip Jacob, Prebendary of Winchester, of a daughter.

The lady of the Rev. C. C. Beatty Pownall, Vicar of Milton Ernest, Bedfordshire, of a daughter.

At Manningfold Bruce, the lady of the Rev. Peter Still, of a son.

At the Vicarage House, Huish Episcopi, the lady of the Rev. John Dennis Brown, of a daughter.

The lady of the Rev. John Blennerhasset, of Ryme Intrinseca, Dorset, of a daughter.

In Beaumont-street, the lady of the Rev. W. Hayward Cox, of a son.

At Becket House, the Viscountess Barington, of a daughter.

At Burghfield Rectory, Berks, the lady of the Rev. Henry Curtis Cherry, of a son.

At Baldock, Herts, the lady of the Rev. Wm. Gould, M.A. of Balliol College, and Curate of Whickham, Durham, of a daughter.

At the Vicarage, Shapwick, Dorsetshire, the lady of the Rev. W. Scott, of a son.

At Clifton, the lady of the Rev. James Daubeny, M.A. late of Brasennose College, of a son.

At the Rectory, Wootton, Northamptonshire, the lady of the Rev. J. P. Lightfoot, M.A. late Fellow of Exeter College, of a son.

TO CORRESPONDENTS.

The suggestion of "B. J. W." would gratify some, but we fear would also give offence to many. We are greatly obliged by the very flattering remarks of "R. B." upon our Psalmody. Had he given us his address we should have acknowledged his kindness by letter.

Our thanks are due to our friends at Manchester and at Brompton.

We fear that "Swift" will think we are slow.